

PAPISMUS LUCIFUGUS,

O R

A faithfull Copie of the Papers exchanged betwixt Mr. IOHN MENZIES, Professor of DIVINITY in the *Marischal-Colledge* of ABERDENE, and Mr. Francis Dempster Iesuit, otherwise Sirnamed *Rin* or *Logan*.

WHEREIN

The Iesuit declines to have the truth of Religion examined, either by Scripture or Antiquity, though frequently appealed thereunto.

AS ALSO,

Sundry of the chief Points of the *Papish Religion* are demonstrated to be repugnant both to *Scripture* and *Antiquity*, yea, to the Ancient *Romish-Church*.

TO ALL WHICH

Is premised in the *Dedication*, a true Narration of a verball Conference with the same *Iesuit*.

Tit. I. IO. II. *There are many unruly and vain Talkers and Deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy Lucres sake.*

Aug. lib. 2. de Bapt. con. Don. cap. 6. *Non asseramus stateras dolosas, ubi appendamus quod volumus & quomodo volumus pro arbitrio nostro, dicentes, hoc grave, hoc leve est: Sed asseramus divinam stateram de Scripturis sanctis tanquam de thesauris Dominicis & in illa quid sit gravius appendamus: Immo non appendamus sed a Domino appensa recognoscimus.*

A B E R D E N E,

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Anno Dom. M. DC. LXVIII.





Unto the Right Honorable
M^r. ROBERT PATRIE
of PORTLETHEN Lord Provost.

ALEXAND^r. ALEXANDER
JOHN SCOT
JOHN DUNCAN
JOHN SMITH

} Bailies.

ANDREW SKENE Dean of Gild,
GILBERT BLACK Treasurer,

And to the rest of the honorable COUNCILL of
ABERDENE.



RIGHT HONORABLE,

It was not any supposed Worth in
these Papers, which moved me to consent to the pub-
lishing

† 2

Epistle Dedicatory.

shing of them. But because our *Romish Adversaries* had the confidence, openly to triumph in City and Country, (though I hope without ground,) as if their Champion *Master Dempster*, had left, not me only, (which had been no great matter,) but also the Religion of *PROTESTANTS*, at a great losse and disadvantage. Who, Who am I, the meanest of the thousands of *ISRAEL*, that any infirmities of mine, whether supposed or reall, should be charged on so GLORIOUS a CAUSE, which is the invincible Truth of the Most High GOD, & may bid a defiance to all the *Goliaths*, and Hoasts of *Romish Philistines*? Hath not the *Reformed Religion*, stood as an impregnable Rock against all the assaults both of *Speculative* and *Pragmatick heads* and bloody hands, which have been kept at worke these many years, in opposition thereto by the *See of Rome*? Who then, that is but one remove from madnesse, can imagine that the insignificant scuffle of this *Jesuit* should endanger it? I freely confesse, what I have said, or can say, is infinitely below the dignity of the CAUSE which I maintaine, yea, and exceedingly short, of what eminent *Lights* in the *Reformed Churches* have said, and can further say in behalfe of our Religion. Must it not argue either height of prejudice, or pitifull shallowness, to impute whatsoever deficiencies of such an one as Me, to Religion it self? Wherefore Reverend, Learned, Pious & Iudicious Persons, (with whome I did communicate all these Papers when they were exchanged,) have judged it fit, that all should be faithfully published, that the World might have a new demonstration, on how small grounds

Epistle Dedicatory.

(to say no worse,) our *clamorous Romanists* can triumph, as if they were more then conquerours. Well may that saying of *Austin*, in *Psalm. 32.* Be accommodated to them, *Non remanet iis nisi sola infirmitas animositatis, que tanto est languidior, quanto se majores vires habere aestimat.* There only support is, the infirmity of an high or overweening stomach, which is so much the more feeble, as it overvalueth its own strength.

It hath been the usuall artifice of *Hereticks*, when they could not conquer *Truth* by their captious argueings, to load the assertors thereof with reproaches. *Austin* complained of such dealing, both from *Pascentius*, a champion of the *Arrians*, tom. 2. *Epist. 174.* As also from the *Donatists*, tom. 7. in *Epist. ad Donatist. post collat.* What wonder then, though *Romanists* who are so *Hereticall* in their Doctrines, be Acted by the same Calumniating Genius? Learned *Doctor Prideaux*, lett. 9. de visib. Eccles. §. 11. Hath been at the paines to present his Reader with a multitude of instances of most impudent Calumnies, wherewith *Romanists* have aspersed faithfull witnesses of truth. I will not rake in that dung-hil. Only let me remember you, that *Romish practises* of this nature were long agoe so known to the World, that learned *Doctor Featly*, before that he and *Doctor Francis Whyte*, engaged in their disput with *Fisher* and *Sweet*, two *Iesuits*, could easily presage and foretell to the pitcher of the field, that whatever were the issue of that combat, and at whatever disadvantage the *Iesuits* should be left, yet he and his Colegue *Doctor Whyte*, should be conquered in effigie,

Epistle Dedicatory.

and led in triumph in many a Pageant at *Doway, Brussels, Rhemes, and Rome*, as afterwards fell out. Yea so impudent were the *Romanists*, that *Doctor Weston* told at *Saint Omers*, to a *Protestant Lord*, who had been present at the disput, *viz.* to the *Earle of Warwick*, that the two *Iesuits* had acquitted themselves so admirably well, and with so much advantage to the *Romish interest*, that two *Earles*, and an hundredth *Auditors* were gained to the *Church of Rome*, and of these *Earles* this noble *Lord* to whom the *Doctor* spake, was affirmed to be one; who could not but smile as these ludicrous *Legends*. For the *Earle* well knew, there were not near an hunder persons present at the *Conference*, nor one *PROTESTANT* staggered thereby. Yea, the person for whose satisfaction that conference was principally intended, though before he had his own doubts, yet after the debate, professed that he was fully resolved as to the *Reformed Religion*. All this is testified by judicious *Doctor Featly*, in the *Relation of that Conference*. Should it then seem strange to any, that the trifling debate wherein I have been lately engaged with this *Iesuit*, hath been so grossly misrepresented by men of these principles? Who could have expected any thing else? *Doe men gather grapes of Thorns, or Figs of Thistles?* Yet as to my own particular interest, I could have borne all their reproaches, remembering that of the *Ancient*, *Quisquis volens detrahit fama mea, nolens addit mercedi mea.* But judicious Lovers of *Truth* finding *Religion* it self to be thrust at through my sides, laid bonds upon me to give the World a faithfull account of that whole

Epistle Dedicatory.

whole transaction; though otherwise, I could willingly have destined these poor *Papers*, so farre as they concerned me, to perpetuall silence.

Since therefore, *Very Honorable*, this scuffle with *Mr. Dempster* fell out under the intuition of your *Authority*, I judged it incumbent to me, to present you with this brief ensuing account thereof. As you in your *Civil Capacity*, and we your *Ministers* in our *Ecclesiastick Lyne*, travelled to suppress *Error* and *Vngodlynesse* in this *CITY*, We had frequent opportunity to deal with Persons of a *Popish perswasion*. When we did demonstrate to them that the present *Romish Religion* was *False, Impious, Idolatrous*, yet, and (notwithstanding all its high pretences to *Catholicism*,) grossly *Schismatical*. These poor straying Soules, being nuzled up in ignorance by their *Romish Guides*, under a pretence of the *Implicit Colliar Faith*, could make little other *Reply*, then that, though they could not answer us, yet there *Priests* and *Learned Men* could argue the matter to the full. We often in compassion to these misled Persons told them, that not the *Priest* only but the *People* also should be ready to render a reason of the hope which is in them with meekness and fear. 1. Pet. 3. 15. That though the seducing *Priest* shall receive a larger measure of Damnation, yet misled Soules who wilfully persist in their *Error*, when truth is convincingly proposed, will also Dye in their sins. *Ezech.* 3. 18. *Matt.* 15. 14. And therefore, that it highly concerned them to examine the proposalls of their *Priests*. We did adde likewise, and I hope without vanity, that had we opportunity of speaking

Epistle Dedicatory.

speaking with these *Learned Men*, of whom they talked so bigly, we should be ready to give a rationall account of the *Truth* which we professe, and of the *Falshood* of *Popery*. Hereupon (as we have since been credibly informed,) after many *Consultations* betwixt the chief persons of the *Romish* profession in this Place, and *traffiquing Missionaries*, *Mr. Dempster* was chosen as the *Champion* who should encounter the *Ministers of ABERDENE*, whom they concluded to assault by a supprizall.

When the *Popish Party* are about this secret contrivance, it fell out, that as I was preaching upon the *Doctrine of Repentance*, from *Acts 17. 30. 31.* I gave this transient advertisement to my hearers, *That the Popish Doctors had not only corrupted the dogmaticalls of Christianity, (as we had frequently demonstrated,) but many of the Practicalls also.* I did instance from the Subject matter which I was handling, that many of their great *Doctors* doe teach, *That when a man hath sinned haynously, he is not bound to repent presently, in so much, that their great Cardinal de Lugo, tract. de penit. disp. 7. sect. 11. § 1. num 169.* speaking of this *Doctrine*, sayes, that it is *Sententia verior & communis jam omnibus Theologis uno vel altero recentiore excepto.* *That this Doctrine is now received by all their Divines, except one or two Neotericks.* Nay, great *Doctors* among them, as their famous *Vasquez, tom. 4. in 3. part. quæst. 86. dub. 6.* Mantaine, *That the precept of Repentance binds only, per se, in articulo mortis, In the article of Death.* I shall not here mention other of their absurd *Positions* in that matter, whereof I have given some account in my

Reply

Epistle Dedicatory.

Reply to the Jesuits eight Paper, page 158. 159. &c. The discovery of this their Doctrine concerning Repentance, which hath so direct a tendencie to Ungodlynesse, seemed to ~~have~~ such a reflexion on their Popish Religion, that a Gentle-Man of that Profession (whom I doe very greatly honour, and whose Conversion I sincerely wish,) judged himself concerned to send a challenge to Me by a friend: Shewing That he wondered why I should thus wrong their Doctors; yea, he was so confident of my mistake, that the Messenger said, that he promised to turne PROTESTANT if I would make good what I had asserted. I told the Messenger that I was sure of a Convert, if the Gentle-Man would stand to his word, and if he would be pleased to come to my Study, his own eyes should be judges, whether I had wronged their Authors.

Within a few dayes hereafter, when the Secret contrivance (as seemes,) was ryp, and Master Dempster with much study had put his Syllogisme into its goodly frame, and committed it to writing, (only the misery was, that he forgot to study the Confirmation of either of the Propositions thereof,) the Gentle-Man of whom I was lately speaking, accompanied by another of that Profession, was pleased on the 18. of Aprile 1666. to make Me a visit, my Reverend & Learned Colegue, Mr. GEORGE MELDRUM being then with Me. He did bespeake us both to this purpose. You may remember, (said he,) that you have said in conference with persons of our Profession, that you would not shunne to argue the Controversies of Religion with any of our Learned Men, and now you may have opportunity of a free
communing

Epistle Dedicatory.

communings with a Catholick Scholer (so the Jesuit was designed,) *at my Lodging, if you be pleased to goe along with Me.* We answered, that we were not unmindful of what we said, and should be as ready through the help of GOD to performe, whensoever occasion did offer. But I behoved first to answer another challenge sent by him to Me, some dayes before, as if I had wronged *Popish Authours* concerning the *Doctrine of Repentance*. And therefore, I offered presently to make good what I had affirmed as to that thing, by producing their own *Authours*. But he would not so much as speake to that particular: Only he insisted upon the other *Proposition*. Whereupon we told that we should never decline a communing, either upon that particular, or any other *Question of Religion* with any person whatsoever. But because such *Conferences* might be exceedingly misrepresented, it were needful that *Circumstances* were cautiously ordered. It was therefore agreed upon by mutual consent, that there should be none present but *six of either side*, and all to be silent except the *Disputants*. Yea, the *six* which should be of the *Popish side*, were by name expressed. The day being now farre spent, and the advertiseing of our Friends requiring a time; it was also condescended, that our *meeting* should be to morrow in the afternoon, at this *Gentle-Mans Lodging*. When we had given notice to some discreet Persons of *Our Religion*, concerning this *challenge*, they looked upon the *place* as unfit, upon many accounts. Wherefore I wrote a letter, desiring the meeting might be at some other *place*, especially, where *bookes* might be at hand,

Epistle Dedicatory.

hand, if any *testimony* which we cited should be denied. But when we were so far from obtaining this, that our desire was interpreted, as if we were declyning the *Conference*, and distrusting our *CAUSE*. We resolved to go to the *Gentle-Mans house* upon whatsoever disadvantage, taking along with us no more then the *definis number of Persons* condescended upon. When we came into the *Lodging*, we found (contrary to promise,) a great multitude of both *Sexes*.

The *Champion* (whom we afterwards understood to be *Mr. Dempster Iesuit*,) being set in a great *Chair* at the head of the *Table*, and a *Popish Youth*, who had been educated at the *Scots College in Paris* at his elbow, as a *Scrivener*, (who was none of the *Persons* communed upon,) we complained of violation of *promise*, in bringing us to such a *publick Convention*; which in the end proved tumultuary. The clamours of the *Excommunicated Women* being louder then the *Iesuits Arguments*. The *Iesuit* answered, that was but a *circumstance*. But it was replied to him, that *P-R-O-T-E-S-T-A-N-T-S* had too many dear bought experiences of the *Perfidy* of *Papists*. If they were not faithful in *Circumstances*, we had cause to jealous them much more in *Substances*.

This passing, I publicly declared before all present, that I had received from such a *Gentle-Man* two *Challenges*, One, as if I had charged upon *Popish Doctors* concerning *Repentance* that which they doe not mantaine. The Other, to debate the *Controversies of Religion* with this person, who appeared as *Champion* for the *Romish interest*;

Epistle Dedicatory.

Which my Reverend *Colegue* and I were ready to doe, not against him only, but against the whole *Conclave* of *Rome*, if there present. As to the *first*, I repeated to the *Iesuit*, what I had charged upon many of the chief *Doctors* of the *Present Romish Church*, concerning the *Doctrine of Repentance*, viz that they maintaine, *That when a man hath sinned haynously he is not bound to repent presently.* And required him, as one whom I presumed to be acquaint with their writings, to declare, whether it was so or not? And if he would deny it, I offered instantly to prove it against him. The *Iesuit* answered he came not either to answer *Questions*, or *Objections* against the *Romish Religion*; but only to impugn the *PROTESTANT Religion*. It was Replied to him, we were not affrayed of his *Impugnations*; but matters behoved to be managed orderly. The Religion which we professe, being not only the *Truth of GOD*, but also established by the *Law of the Land*; We could not betray our Trust, by suffering it only, or in the *first place* to be impugned. But he should have all, which in *Reason* or *Justice* could be desired. Let him answer us either *two* or *six Arguments* against *Poperie*, we should answer as many propounded by him against the Religion of *PROTESTANTS*. And this previous question concerning *Repentance*, being of a *matter of fact*, might soon be at an end. So as not to impede the *General discuss* of the *Truth of Religion*. But the *Iesuit* peremptorily insisted upon his *Declinatur*, That he would answer nothing, neither *Question* nor *Argument*, but only *impugne*

Here it pleased a *Grave & Indicious Person*, who lately before

Epistle Dedicatory.

before had born Principal Charge in the *Magistracie* of this Town, G. G. P. (whom we found in the Lodging with others at our coming,) to interpose himself thus. *I am a PROTESTANT* (said he,) *nor have I any scruple concerning my Religion, yet I could willingly bear the controversies of Religion fairly debated. But I cannot be witnesse to have the PROTESTANT Religion only called in question, or in the first place. But it seemes a most just and reasonable proposal which is made, that so many objections be first moved against the Popish Religion, and then as many against the Religion of PROTESTANTS.* This the Jesuit pertinaciously declyned, stil affirming that he would only impugne. Whereupon our PROTESTANT Friends thought it was fittest for us to be gone. And indeed we were once at the door removing, untill these of his own Party being ashamed of his tergiversing, perswaded him at length by their importunity first to be Respondent.

We returning, (and the Jesuit shunning to debate with my Reverend and Learned Colegue Master GEORGE MELDRUM who had offered to impugne him,) the Jesuit was againe desired, *First to Answer to the Question of fact, concerning the Doctrine of Repentance, and then Arguments of more general concernment should be propounded. But he refusing to answer to that question, unlesse it were framed into an Argument against their Religion, I told that for gaining of time. I would frame it into an Argument against their Religion, though it would oblige Me to a more general accusation of their Church, as to that particular, then I had delivered in the Pulpit.* Yee

Epistle Dedicatory.

to extort an *Answer* from him I would doe it, hoping afterwards to have liberty granted, to propound other *Arguments* against their *Impious*, and *Idolatrous Religion*. The *Thesis* which I undertooke to prove, was,

That the *Popish Religion* is *Impious*.

My first *Argument* was framed after this manner:

The Religion which teacheth, that when a man hath sinned haynously, he is not bound to repent presently, is Impious.

But the Popish Religion teacheth, that when a man hath sinned haynously, he is not bound to repent presently.

Ergo, the Popish Religion is Impious.

After that this *Argument* was several times repeated to the *Iesuit*, he denyed the *Major*. Whereupon I tooke Witnesse of all that were present, but especially of the *Gentle-Man* who had sent the challenge to Me, that the *Iesuit* had admitted the *Minor*, viz. *That the Popish Religion teacheth, that when a man hath sinned haynously, he is not bound to repent presently* (Which was the only thing which I intended to have cleared by this *Argument*, and was more then I had affirmed in *Pulpit*, of that particular,) And that he only denyed the *Major*, that it is an *Impiety* to teach so. Then I would have been at the propounding of a new *Argument*. Had no the and that *Party*, as seemes to drive of time, and to keep Me from propounding other *Arguments* against their Religion, by their

Epistle Dedictory.

their clamorous outcrying, constrained me to insist on that which I never intended, namely, *The confirmation of the Major*, which of it self, might seem evident enough to any who had any *sense of Godlynesse*. It would be too tedious in this *Epistolar discourse*, to rehearse to your HONOURS all that was said in *Confirmation* of that *Major*. Only I shall briefly relate to you the Result of it. The *Iesuit* in end was reduced to say, *That when a mans Soul, or Body, or his Neighbours Soul are in extreme danger, he is not bound presently to take care of any of them.* Which whether it favour of *Atheism*, intelligent Christians may judge? Yea some of the Hearers, who were not called by us (speaking of that business,) could make no better *Apology* for the *Romish interest*, then to say, *That the Iesuit behaved himself like one who resolved to betray the Romish Cause.*

Then I propounded another *Argument*, which indeed was the *first* that I designed against their *Religion*, (the former being only occasionally put into a *Syllogistick frame* to extort an answer from him, in reference to the *Master of Fact*, whereof I had been challenged,) after this manner.

The Religion which destroyeth all certainty of Faith, is Impious.

But the Popish Religion destroyeth all certainty of Faith.

Ergo, the Popish Religion is Impious.

Though the *Iesuit* would make no *Answer* at all to this *Argument*, yet I proposed a *Confirmation of the Assumption*,
(which

Epistle Dedicatory.

(which was the only *proposition*, which he could deny,) from the *Tridentin* and *Florentin Canons*, which make the efficacy of all Sacraments to depend upon the intention of the Priests who officiat. From which it followeth, that seeing they cannot have *Certainty of Faith* concerning the Priests intension, all certainty of Faith must be overturned in their Religion. They cannot certainly know who is *Pope*, *Bishop*, or *Priest*, (*Ordination* with them being a *Sacrament*,) or who is *Baptised*, and consequently, they cannot know who is capable to be a *Constituent member* of a *Council*, or to celebrate the *Eucharist*, and so they cannot have certainty of Faith, that their *Hosly* is *transubstantiated*, even according to their own Principles, or that they have either *Pope*, or *Council*, on whose Authority to build their Faith. To this *Argument*, the *Iesuit* refused absolutely to answer, desiring that he might have liberty to impugne. But it was replied to him, that my *Argument* was already tabled, to which if he would answer, I should answer him other *two* according to my first proposal. And this was so much the more reasonable, because my *first Argument*, as I ever declared, was only to extort a declaration from him, concerning a *matter of fact*. Sundry also of our *PROTESTANT Friends*, (without whose advice, I resolved not to move in a matter of such publick concernment,) advised that I should admit of no Arguments from him, unlesse he would answer this Argument which I had last proposed. But still he persisted in his Refusal to answer my Argument. Whereupon it was told him, neither would I admit of any
from

Epistle Dedicatory

from him, untill that which I had propounded were answered. Yet had he been very zealous to impugne, might he not at least have vocally propounded his *Argument*? Did I not propound a *second Argument* against him, and him also at the *confirmation* of the *Proposition*, which might have been questioned, though he refused to answer thereto? Could I stop his mouth, more then he could mine? All he did was to hold a Paper in his hand, (wherein it seemes, he had his poor naked *Syllogisme*,) and to call upon the *Scrivener* to writ. But he never told what should be written. It is generally supposed, and I believe truly, that the Paper which the *Jesuit* had in his hand, was the *First Paper* which he transmitted to me the next night, and is in my *Reply* thereunto, I hope sufficiently examined. It resembled every way his *first Paper*, which I have by me, and it is more then probable that his *first assaults* would be with that long studied *Achilles*, especially, seeing in all his following Papers he could never frame one *Syllogisme* more.

Matters being at this point, the *Jesuit* said he would send a *written Paper* to me, which I told him, by the help of G O D, should be answered. Hereupon these ensuing Papers betwixt him and me were exchanged, which I shall submit to the candid censure of the *unprejudiced Reader*. Only the *tenth* and *last Paper* was not transmitted to him, the occasion whereof was this. Shortly after the *Jesuit* sent to me his *tenth Paper*, dated May 14 1667. He got out of the *Nation*. A *Reply* to it was lying
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Epistle Dedicatory.

drawn by me in *June 1667*. And when I was intending to transmit it to him, severall Persons did advertise me that he was gone over Sea; yet, as afterwards I perceived, they made the rumour to goe, that he was gone, sometime before he was really gone, to make me (as seemes,) lay aside thoughts of returning an answer to his *Tenth Paper*. I thereupon desired to be advysed by judicious Friends, what was fit to be done in such an exigent; whose judgements did all harmoniously concur in this, that all the *Papers* should be *Printed*, together with a *Reply* to his *tenth Paper*, that the World might have a full account of this whole Encounter, which had been so much noysed abroad. Though I had a great aversion from appearing in Print, especially, with such *trifling Papers*, yet in end the Importunity and Authority of Friends prevailed. And the rather because the *Papists* made afterwards rumours sometime to goe that *Mr. Dempster* was dead, sometime that he was alive, so that I could not certainly know what was become of him. But whether he were liveing or dead, the *Misrepresentations* of this matter were still animated by the calumniating *Genius* of living *Papists*, for confutation whereof, their clamours laid a necessity upon me, to publish faithfully the *Papers* exchanged betwixt us.

There be some two or three things in these *Papers* which perhaps may seem to require an *Apology*. As *first*, It may be offensive to some that there should be so much writing on so little purpose. This can be no more irksome to a *Reader*, then it was tedious to me in writing.

But

Epistle Dedicatory.

But the nauseating repetitions of the *Adversary* constrained me either to resume the same things, or to disdain to give him any *Answer*. Yet whether I have not given to him a large enough field, had he had courage to adventure out of his trenches, others may cognosce. This I confesse was one of my tentations to chastise him some what sharply, least peradventure I might afterwards be judged *Socius Criminis*.

It may *Secondly* be enquired, why I was not as speedy at all times in my *Answeres* to him, as he was to me. I believe the frequent incumbency's of duty which your *H O N O U R S* know dee weekly return on me, in *School* and *Pulpit*, might sufficiently apologize for me in this matter. But I have this further to adde. At the first, upon expectation of some significancy from the *Adversary*, I concerned my self to use some diligence in returning my *Papers*, I believe not inferiour to him, though I had more to doe. But afterwards when I found nothing but frothy emptinesse in his scriblings, it became a *Probleme* with me, whether to answer him at all. Hereupon I would purposely throw by his *Papers* for a time. But lest my utter silence should make him overvalue what he had said, I would at a spare houre, mould him an answer. When I thought of the dispatch he sometimes used, (though yet sundry of his *Papers* be antedated a considerable time before they were delivered to me,) it brought to my minde the story of the conceited *Painter*, who bringing a Picture to *Apelles*, to raise the esteeme of his Artifice, told that he had done it in so short a time, I

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Epistle Dedicatory

guessed said *Apelles* at your great haste by your foule
work. *Festinans Cantis cecos parit catulos.* Is it not an
easie matter to dispatch quick Replies; when what is
most material is answered with silent *Preteritions*?
Others may consider, whether the *Iesuit* have not de-
meaned himself as it's reported of the *Dogs of Egypt*, that
for feare of being bitten with a *Crocodile*, they dare not
take a full draught of the River *Nilus*, but satisfie them-
selves with transient lappings. Indeed his *Papers* and
Quaker discourses, as some vvhere I have told him, re-
quired no great study. He would doe well the next time
to minde that advyce of *Socrates*, *ὄν, καὶ τὸς ἀγέρτοις.*

There is a *Third exception*, which may be taken at the
acrimony vvhich I have used in some of these *Papers*. I
sincerely professe, I take no pleasure therein. I love
rather hard *Arguments* then hard *Words*. I acknowledge the
Truth of that saying of the *Comick Poet*, *Baccha Bacchanti &c.*
But there be *two things*, vvhich I hope vvill in great
measure plead my *Apology* in this also. The *First* is,
that these smart expressions had their first ryse from the
Iesuit and not from me. In evidence whereof, let a
Momus peruse my *First Reply*, if any uncivil expression
be found in it: Yet what scurrilous and dung-hill e-
loquence the *Iesuit* useth in his next *Paper*, vvithout any
provocatio is obvious to any Reader. But next, I appeale
to all rationall Persons, vvho shall peruse these *Papers*,
vvwhether he gives not just cause for smart Language;
by his nauseating *Repetitions*, shamefull *Preteritions*, and
impudent *Calumnies*, (for vvhat I know,) vvithout a
paralllel.

Epistle Dedicatory.

parrallel. In so much, that sometimes he would inscribe his Papers with a splendid *Calumny*, affirming, that he had disowned all which I had said before. So he did in his *sixth Paper*. When these his *Papers* were disseminated among the *Popish Proselyts*, (without my Answeres,) who took all the *Iesuits* bold *Assertions* for *Oracles*, and were ready thereupon to clamour through the *Country*, would not such dealing have moved the *Choler* of a Person of ordinary *Meeknesse*? It was the saying of a great *Turke*, *Non irasci ob eas causas, ob quas irasci oporteat, stultorum est.* Yea *Aristotle* affirms it to be an *Act* of *meeknesse*, ἐπιζῆλον, ἐπ' οὐδὲν ἔστι δὲ. And *Plutarch* was not afraid to say, *ἐνυμνασθὲν ἀπὸ τῶν ἐπ' αὐτοῦ.* Yet if either *Master Demyster* or any for him will hereafter prosecute this *Dedication* in a *Rational* and *Civill* way, they may be assured of as *Courteous* and *Civil* Entertainment as they shall give. But leaving these things,

I have made bold to superscribe your *HONOURS NAMES* to these *Papers*. Your known Affection to the *True Reformed RELIGION*, and your zeale for promoting the wel-fare of this *Famous CITY*, the *Happynesse* whereof is more wrapt up in the Interest of *Religion*, then in any *Earthly* concerne, suffer me not once to doubt of your *Willingnesse*, to undertake the *Patrocinie* of the *Truths* herein asserted. The *Obligations* are so many and so great, which ly upon me from this *CITY*, and from the *MAGISTRATS* and *COUNCIL* thereof, especially these twenty and one yeares

Epistle Dedicatory.

last bygone, wherein I have been, through Mercy, officiating, though weakly, in the publick *Ministry of the Gospel* among you; beside the Personall respects which I owe to your selves, who at present doe possess the *Chair*, that you may justly challenge a *Proprietie* in all my performances. It is therefore become a *Probleme* with me, whether this poor *Present* which I humbly tender to you, ought not more properly to be termed the Payment of a just *Debt*, then a *SYMBOL* of *GRATITUDE*? But under whatsoever *notion* you shall be pleased to accept of it, I shall surely be the more deeply addebted to you. I add no more, Only the *G O D* of all *Grace* and *Truth* rebuke a Spirit of *Errour*, *Prophanesse* and *Idolatry*, which hath Alas! fermented too too many in this *Place*. That this *City* may become a *City of Righteousnes*, a *Faithful City*, wherein *Mercy* and *Truth* may meet together, *Righteousnes* and *Peace* may kisse each other, and the *Cognizance* thereof may be, *IEHOVAH SHAMMAH*; *The LORD is there*. I conclude with that *Apostolical supplication*, in behalf of you our *Governours*. The very *GOD* of *Peace* sanctifie you wholly. I pray *GOD*, your whole *Spirit*, *Soul* and *Body* be preserved blamelesse unto the coming of our *LORD IESVS CHRIST*. So prayeth he, who is

YOUR HONOURS

In all humble observance,

John Menzeis.



To the Impartial READER.



Eside the historical account of this *affair*, given in the *Dedication*, I have yet some few things whereof to advertise thee.

Know therefore, that *necessity* and not *boyste*, did put me upon this whole undertaking. I was provoked by *solemn*, *challenges*, first to a vocal debate, then to exchange of *Papers*, and lastly, by insolent clamours to the *publishing* of all. I believe no discreet Person will ascribe this appearance in *Print* to vanity. For I acknowledge the debate is inglorious, the *Papers* which I had to examine, being so very insignificant. I may indeed be blamed for wasting Oyle and Paines to confute such *trifles*. But Mr. *Demphier*, and what dropped from his mouth or pen, how frivolous so ever, were so admired, (I had almost said, adored,) by our *Romish Apostats*, that, had I not answered him, and published both his *Papers* and mine, I should have been judged by many as wanting in duty to the PROTESTANT Interest. Who in such an exigence, would not rather submit to have his labour censured as unnecessary, then to be deemed unfaithful to the *Truth*?

T's true, on whose worke had been only to state *Controversies*, and to argue *pro* and *con*, might have said more in a very few sheets for the satisfaction of an ingenuous lover of truth, then is said in all these *Papers*. But I have been constrained to follow the *anomalous motion* of a tautologizing *Iesuit*, Who could never be induced to speake to any particular *Controversie*. Sundry times I stated *Controversies*, and hinted at impugnations of *Romish Doctrines*, but could prosecute nothing, unlesse I would fight with my own shadow; for the *Adversary* had not the confidence to speake to any *particular*. And besides, these *Papers* were not at first designed for the *presse*, but as *privat missives* to give a check to a petulant *Caviller*. Many things may passe in *privat missives*, which are hardly tolerable in *tractats*, designed at the first contrivance, for *publick use*. So true is that saying, *Aliud est uni scribere, aliud omnibus*. More of my worke stood in discovering the *prevarications* of the *Iesuit* then in canvassing his *Arguments*. This readily will not have so savoury a relish with thee, yet I hope it will be judged excusable in me, when the *circumstaniated case*, wherein I stood is considered. However, to compenise this losse, I intended by way of an *Appendix* to have added some *Arguments* against the *Popish Religion*. As First, from its *direct Contrariety* to *clear* *Scriptures* in many weighty points. 2. From its *Novelty* and *Dissonancy* from the *faith* of the *Ancient Church*, notwithstanding the vain and deceitful pretences of *Romanists* to *Antiquity*. 3. From the *manifold* and *grosse Idolatry* established there-
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To the Reader.

by. 4. From its *Contrariety to catholic Unity*, and the *Schismatical constitution* of the present *Romish Church*, though *Romanists* have the confidence to glory, as if they were the only *Catholicks*. 5. From the *Impious reproaches*, which *Romanists* and the present *Romish Religion* doe throw upon the *Holy Scriptures*. 6. Because the *Papish Religion* is greatly injurious to the *Satisfaction* and *Merits* of our Blessed Redeemer the LORD IESUS CHRIST. 7. Because *Poperie* overturnes all certainty of *divine faith*, or rather (to use the expression of learned Mr. Pool who hath given a blow at the root of the *Romish Church*;) because of the *Nullitie of divine faith* in the *Romish Religion*. 8. Because many of the *Principles of Popery* have a manifest tendency to *practical ungodlynesse*, and particularly *Jesuits* (who are as it were the soul of the present *Court and Church of Rome*, and the chief *Emissaries* for promoting the *Romish Interest*;) doe maintain principles opposite to sound *Christianity* and *Morality*. Yea, there is scarce one *Command* in the *Decalogue*, whereof grosse and impious violations are not justified by these *Mens*; whereof a considerable account is given to the World by many learned *Authors* both *PROTESTANT* and *PAPISH*. 9. Because of the *sinful means* whereby the *Papish interest* is supported and propagated. 10. Not to mention more at present, because *Papish principles*, at least as improved by the *Jesuit party*, are highly injurious to the *Sovereigne authority* of *Princes*. I purposed with-all, to have examined some of the most *Popular Sophisms* wherewith *Romish Missionaries* assault *unstedfast people*. But finding that these *Papers* had swelled to such a bignesse, I thought fit to wave the foresaid particulars at the time, and the rather, all these being judiciously handled by Persons of eminent *Learning* and *Piety*. Yet if I be providentially drawn to a further prosecution of this debate, I may then perhaps resume some thoughts of this nature.

I could willingly have deleted some *smart expressions*, which the unhandsome dealing of the *Jesuit* extorted from me. If I know my own *genius*, I take no pleasure in *Altercations*. I would rather contend with an *Adversary in civillities*. It hath often been My desire, if at any time I should be engaged in a *Polemick debate*, that it might be My lot, to deale with an *Ingenious person*, who laying aside personal *Criminations*, cowardly *prevarications*, and *Childish tautologies*, would fairly, and yet vigorously prosecute the debate, which would be both recreative to *Disputants*, and satisfying to the Reader. But when I discerned My present *Antagonist* to be of a contrary disposition, as to all these, it did not a little perplex me. For should I have disdained to answer him: Our *Romanists* would have cryed out, that his *papers* had been *unanswerable*. If I did bestow an *Answer* upon him, it was easie to presage, that I should waste more time and paper in *confuting* him for his *prevarications*, then in examining his *Arguments*. This *Dilemma* troubled me more then all the *Jesuit Arguments*. But now, had any thing been expunged in these papers, the clamorous *Papists* would exclaim that I had not published the *papers* which were exchanged betwixt us, but had substituted new papers in their place; and so I had lost my chief designe, which was to give

To the Reader.

give a real account of what had passed. Wherefore these *unpolished lines*, must suffer the fate of going abroad in their Homelie and Native dresse, as they first dropped from me, *currente calamo*, without *Alteration, Addition, or Diminution*, so farre as could be attained by *ordinary moral diligence*. I must adde this caution, lest a *Litigious Adversary* should object to me any petty escape, either of the *presse*, or *Amanuensis*. For other alteration they have suffered none.

I studied such faithfulness in transcribing my papers, that I have not so much as *englished* one sentence which was not *englished* in the original papers transmitted to the *Iesuit*. Albeit the *englishing* of sundry testimonies, would have rendered the papers more grateful and more useful to many Readers. The like *Infirmitie* I have done to the *Iesuits papers*. For what ever be the Tenet of Romanists, *de fide non servanda Hæreticis*, yet we PROTESTANTS hold it a crime to deale unjustly with an Enemy, with an *Heretick*, yea, with a *Iesuit*. There is no *Alteration* wittingly made upon either word or sentence of any of his papers, save only that the PRINTER hath been at the paines to correct many of the grosser trespasses in their *Orthography*. He craves pardon for some few errors which have escaped him, such as page 80. line 14 GGD for GOD, and page 179. line 6. *moir* for *mor*. But for these two *unwilling escapes*, (and if there be any more of that kinde,) he hath corrected many more then forty times two grosse errors, which one would wonder how they had dropped from the penne of a professed Scholer. The PRINTER judged not himself obliged to correct all. So that sundry absurd errors doe yet remaine by which thou mayest guesse, what papers thou should have had, if no correction had been used. I may sincerely say by this Edition, I have neither bettered my own papers, nor wronged the *Iesuits*. Nay the *Iesuits* have received a considerable advantage by the correction of many *Orthographick trespasses*.

I am sensible of one disadvantage I stand at in regard, the *Iesuit* could never be induced to signe any of his papers, though often then once he was required to doe it. I might justly have disdained to notice his papers, as not carrying the Name of the *Authour*. And the rather, seeing Their Council of Trent sess. 4. decret. 2. had prohibited the publishing or disseminating any papers on a Religious subject, *quosvis libros de rebus sacris sine nomine Authoris, without the name of the Authour*, and that *Sub pana Anathematis*. But such noyse was made here of the papers of this *Iesuit*, as if some new *Goliath* had appeared, or a new monstrous *Sphinx*, for the unravelling of whose Riddles, hardly the World could afford an *OEdipus*. So that I was constrained to take some notice of them, under whatsoever Irregularity they did appeare. Yet now, when the nakednesse of their Idol is discovered to the World, perhaps Our Romanists may affirme that these are not the *Iesuits papers*, or that they are interpolated or vitiated, and so much the rather, because they know that I have them not subscribed with the *Iesuits hand*. This inconvenient I smelled how soon I received his First paper, and signified so much to him in the close of My Answeres to his first, second, and third papers; but by no means could he be drawn to subscribe any of them: yea positively he declined it towards the

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To the Reader.

end of his *second* and *third* papers. But now, should Our Romanists betake themselves to this *subterfuge*, they will but discover more of their *disingenuity*. For I sincerely profess, I have given in the *faithful* Copies of the *Iesuits* papers to the *Presse*. And in verification hereof, I can produce the *Authentick* copies transmitted to me by the *Iesuit*, to which these here exhibited in *Print* are conforme. Though the papers sent to me be *unsubscribed*, yet they were seen at the time of their transmission, by *Eminent Persons* of Our Religion, who can attest these to be the papers which I received. I believe also, they were communicated by him to many *Papists*, who if they will deale ingenuously, cannot but acknowledge that these are the *Faithful* Copies of the *Iesuits* papers which are here set forth.

I am not so vain, as to desire that any Romanist should insist in this debate. I take no Complacency in *Eristique* debates, further then the Interest of Truth and necessity on that account doe constrain me. I wish there were no Controversies about Religion in *Christendome*. I would reckon it a greater Mercy to be helped of GOD to contribut my poor mite, for the healing of breaches, (were it possible,) then to write as vast volumes of Controversies, as Bellarmine, Stapleton, Gresser, &c. ————— Pax una triumphis

Innumeris potior.

May I therefore earnestly obtest the more Moderat Romanists, (for I have no hope of prevailing with the *Iesuit* faction, whose designe, as appeares, is to keep up a staled Schisme in *Christendom*, and to ruin by Fraud or Force all who cannot comply with their mischievous Projects,) seriously to consider, whether there be not many things in the present *Papish* Religion, greatly obstructive to the Peace and Unity of the *Catholick* Church. I shall but hint at a few things. As first, the pretended *Insallibility* of the *Romish* Church, whether Pope, or Council, or both. Will the Church of Rome admit of Reformation so long as she affirms her self to be beyond possibilitie of erring ? Secondly, The *Universal* Supremacy acclaimed by the Pope over the *Catholick* Church. Doth not this oblige Romanists to keep up a Schisme from all these Churches, which cannot enslave themselves to this *Usurped* power ? Thirdly, The manifold Idolatry of the *Romish* Religion, Masse-Worship, Image-Worship, Saint-Worship, Angel-Worship, Crosse-Worship, Relick-Worship. Know not judicious Romanists, that their Idolatry is not only offensive to many *Christian* Churches, but also impediive of the conversion of *Jewes* and *Infidels* ? Fourthly, The *Injuriousnesse* of the *Romish* Religion to Our LORD JESUS CHRIST, the only MEDIATOR betwixt GOD and Man, by setting up a daylie propitiatory sacrifice, for the sins of the Living and Dead in the Masse; by asserting that men must satisfie for a lesser kinde of sinnes, which they call venial, either in this Life, or in *Purgatorie*, yea, and for the temporal punishment due to mortal sinnes; by affirming that men doe merit Heaven ex condigno, and that we must be justified by inherent Righteousnesse. Doe not Romanists in persuance of these and such like tenets, Anathematiz many *christian* Churches, who cannot concur with them in such like Blasphemies, against our Blessed SAVIOUR ? Fifthly, The going about

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To the Reader.

publick worship in the *Latine tongue*, which is not now the *Vulgar Language* of any Nation of the World. Doth not the *Apostle* condemne the performing of publick worship in an *unknown tongue* without an interpreter. 1. Cor. 14. so clearly, that your great *Cardinal Cajetan*, commenting on the place, sayeth, *Ex hac Pauli doctrina habetur, quod melius ad edificationem Ecclesie est orationes publicas, qua audiente populo dicuntur, dici lingua communi clericis & populo, quam dici latine.* Sixthly, Are not the reproaches horrid, which *Romanists* throw upon the *Holy Scriptures* of GOD, in their debates, concerning the *Authority, Perspicuity, Perfection, Necessity, and Interpretation* of the *Scriptures*? Nay, is not this one of the first *Query's* where-with *Missionary Jesuits* doe assault our people, how doe you know the *Scriptures* to be the Word of GOD? As if they would rather have people turne *Scepticks*, or *Atheists*, then remaine *PROTESTANTS*. Have not many *Romanists* had many convictions in their consciences, that there are corruptions in the *Church of Rome*, calling aloud for *Reformation*? in so-much that there have been many meetings at *Rome* of their *Cardinals*, and *Bishops* in order to this? But well did *Luther*, as *Sleidan* reports lib. 12. ad Annum 1537. compare these *Assemblies*, to a company of *Foxes*, coming to sweep a room full of dust with their tailes. And in stead of sweeping out the dust, they sweep it all about the house, and made a great smoke for a while, but when they were gone, the dust fell down againe. How long shall *Romanists* through *Pride, prejudice, faction and interest*, stifle these convictions?

Yet if any *Romanist* will needs prosecute this debate, I cannot be so base, being honoured to stand for so GLORIOUS a CAUSE, as to fear what any *Mortal* can say. I know there are *Learned Romanists*, who can say much more for their ill cause, then *Mr. Dempster* hath done. They want neither *Learning* nor *Policy* to support their *Mystery of iniquity*. So that (as *Sir Edwin Sands* hath judiciously observed, in his *Speculum Europæ*, page 24. *where it not for the Natural weakenes of untruth and Dishonesty, which being rotten at the heart, doeth abate the force of what ever is founded thereon, there outward means were sufficient to subdue a whole World.* But it concerns *Romanists* to notice the smart admonition which *Austine* gave to a *Learned Heathen*, *Ornari a te quærit Diabolus*. How will these men render an account of their Talents one day, who emprove them to promot the Devils interest? I should be a very great stranger to myself, if I were not conscious to my own weakenesse. Yet *Truth* hath such advantage over *Error*, that it doth not need *Advocats* of the greatest *Learning* or profoundest *Judgement*. Let me only therefore leave these *Advertisements* to him who will be at the paines to make a *Reply*, whether *Mr. Dempster*, who, as I heare, is alive againe, or any other: First, that he hath not only the tenth and last paper to answer, but also to supply the *paralipomena* or *omissions* of all his former papers, & so in truth he hath the whole *Ten* to examine. 2. It will not be very handsome to catch at broken shreds here or there. But if he would doe his worke thoroughly, he must discusse all, and chiefly that which is most material. Is there anything of moment in

To the Reader.

Mr. Dempslers papers, which I have not revised? 3. I desire that he would not object to me the ordinarie cavils of Romanists, unless he will be at the paines to examine what is Replied thereto by our Divines. Else he will constrain me, either to neglect what he sayes, or to remit him to the *Authors* who have canvassed these *Objections* before, or at most to transcribe old *Answers* given to these old *objections*, which cannot but be allowable in me who am the *Defendant*. This I rather have mentioned, because it is observed, that late *Romish* Pamphleteers doe often resume old *Objections* without mentioning the *Answers* made thereto by our *Divines*, as if they were *New Arguments*, and hitherto unheard of. Thus they abuse many of the *Vulgar* who are not versed in great volumes, especially, in the *Latine tongue*, where all these *Sophisms* are solidly confuted. 4. He may be pleased to owne what he writes, by putting his *Name* thereto. I cannot be obliged to fight any longer *cum Larvis*, with *Spesters*, who have not the confidence to owne what they write. 5. And lastly, I hope it would not be amiss that *Personal* criminations were laid aside. Mr. Dempsler extorted more *Recriminations* from me then I had pleasure in, but if I meet with a *Civil Adversary*, I hope he shall have no cause to complaine of *Uncivility* from me. But if he will needs thrust more at me then at the *CAUSE*, I can rejoyce with *Hierom* to be railed upon by *hereticks*, and with *Job*, chap. 31. verse 36. Take these invectives on my shoulder and bind them to me as a Crown. It was an *Heroick* word of *Luther*, *Indies magis mihi placeo, superbus fio, quod video nomen pestimū mihi crescere*. He gloryed in it that he was evil spoken of for a good cause. If these *rational proposals* be neglected, I will not contend, in that *Case*, for the last word, *Patience* and *Silence* will, I hope, sufficiently then apologize for me.

One *Objection* must needs be removed. It may be asked how I doe charge the *Iesuit*, as declyming to have the truth of *Religion* either examined by *Scripture* or *Antiquity*, seeing he professes at least to have one *Controversie* examined by *Scripture*, *Viz.* concerning the number of *Sacraments*? But let any rational person though a *Romanist*, if he can but dispossesse his own mind of prejudice, cognosce whether my Charge be just. How disingenuous the *Iesuit* was in that seeming profer concerning the number of *Sacraments*, is sufficiently discovered in my Reply to his tenth paper, from page 236. to page 241. Now only let these few particulars be considered. And 1. When did the *Iesuit* make this profer? Only in his tenth or last paper, immediately before his getting out of the nation. Why did he it not sooner, especially, seeing we had been exchanging papers above a year before, and he had been frequently appealed to a discusse of particular *Controversies*? Did he not in former papers, positively decline to have the truth of *Religion* examined either by *Scripture* or *Antiquity*? By *Scripture*, because as he affirms, paper 4. pag. 37. The letter of *Scripture* is capable of divers, yea contrary senses, and there is no *Religion* so false but pretends that the tenets of it are conforme to the letter of *Scripture*. By *Antiquity* also, because (sayeth the *Iesuit*, paper 5. page 61.) This wish as great reason may be assumed by any *Christian* false *Religion*. Yea, doth he not charge me as

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To the Reader.

hatching a new Religion of my own, because I appealed to the *Fathers of the three first Centuries*, in his 9. paper page 178. Now what ingenuity or courage is manifested by such a seeming profer, at such a time, after so many declinatur, ingenious *Romanists* may judge. But secondly, Had there not been weighty *Controversies* tabled before, viz. Concerning the *Infallibility of Popes and Councils*, the *Perspicuity and Perfection of the Scriptures*, *Transubstantiation*, *Adoration of Images*, *Communion under one kinde*, *Papal indulgences*, *Apocrypha bookes*, the *Popes Supremacie over the whole Catholick Church*, and his *Jurisdiction over Princes*? Yea had it not been shewed, as the brevity of *missives* would permit, that the *Church of Rome* doth grossly erre in all these? Yet never did he offer to Reply to any of these. Let *Romanists* therefore againe judge, whether he who passes over in silence all *Arguments*, both from *Scripture* and *Antiquity*, to prove the present *Romish Religion* erroneous in all the foresaid particulars, and only starts a new *Question* about the number of *Sacraments*, doeth shew a through willingnesse to have the *Truth of Religion* tryed either by *Scripture* or *Antiquity*. Thirdly, If there be any *Controversie* tossed betwixt *Romanists* and us, where a cavilling *Sophister* may wrap himself up under *Logomachies*, is not this it which the *Jesuit* hath pitched upon, concerning the number of *Sacraments*? Must it not be acknowledged on all hands, that as the word *Sacrament* is taken in a larger or stricter sense, a man may affirme that ther be more or fewer *Sacraments*? But of this you may see more at length, in the *Answer* to the *Jesuits tenth paper*, page 238, and 239. Let it be then considered, how willing the *Jesuit* was of a *Scriptural tryal*, who dares not adventure on the examination of other *Controversies*, and only betaks himself to this, wherein the *Adversarie* may shut himself up in a thicker of *Logomachies*? But fourthly, Doth the *Jesuit* really profer to have that on *Controversie* concerning the number of *Sacraments*, betwixt *Papists* and us decyded by *Scripture*? Or doth he bring *Arguments* from *Scripture* to prove a precise *Septenary* of proper *Sacraments*, neither more nor fewer, which is the *Doctrine of the Present Romish Church*? Nor at all. What then? Only that he might seeme to say something, he desires me to prove

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To the Reader.

from *Scripture* that there be only two *Sacraments*, or that there be no more then two, which is, in very deed, to require me to prove the *Negative*, while he himself declines to prove the *Affirmative*, viz. That there is not only more then two, but compleatly seven. Though the *Iesuits* demand be irrational, I hope I have satisfied it, in its own proper place. But what though I had succumbed in proving that there were no more but two proper *Sacraments*? Yet the question betwixt *Romanists* and us, concerning the number of *Sacraments* were not decyded, except it be proven that there be precisely seven, neither more nor fewer. If there be not a precise *septenary*, one *Article* of the *Romish faith* falls to the ground. Consequently, the *Iesuit* never submits the Question concerning the number of *Sacraments* to a *Scriptural trial*, untill he offer to prove by *Scripture* a precise *septenary* of proper *Sacraments*, which as yet he hath not done, nor I believe will adventure to doe. He will find need of the supplement of his *unwritten traditions* here: But neither I suppose will these serve his turne. But Fifthly, what are all these ensuing papers, but a demonstration of the *Iesuits* tergiversing humor? In his first paper, he proposed *fourre postulata* like so many *Oracles*. I discovered an egregious fallacy in one of them. But to this day he never once endeavoured to vindicate himself. He proposed in that paper an informal *Syllogisme*, (but could never thereafter adventure on a second,) which was retorted in better forme against the *Popish Religion* more wayes then one: but these *Retortions* to this houre remaine unexamined. I denied the *Assumption* of that long studied *Syllogisme*, but he could never be induced to undertake the *probation* thereof. In that *Assumption* the *Iesuit* had said, that the *PROTESTANT Religion* had no grounds to prove its conformity with the *Letter* of *Scripture*. To repell that bold allegiance, I appealed him to produce any solid ground of conformity with *Scripture*, which either the *True Christian Religion* hath, or that the *Popish Religion* can pretend to, which the *Religion* of *PROTESTANTS* wants. But he could never be moved to produce any. Sometimes he hinted at the *Infallibility* of the *Propounders* of the *Articles of Faith*, but he durst neither adventure to
tell

To the Reader.

tell whom he meant by these *Infallible Propounders*, or to prove the *Infallibility of Romish Propounders*, or to answer *Arguments* against their *Infallibility*. At length, being outwearied with his tergiversing, I produced *positive Grounds*, for proving the conformity of our Religion to the *Scriptures*, and the disconformity of theirs, viz. *The Perspicuity of the Scriptures in all things necessarie, and Conformance with the faith of the Ancient Church in the first three Centuries*. Hereupon he positively declyned both *Scriptures* and *Fathers* in these first three Centuries, as a test to find out the Truth of Religion. Therefore finding that still he shunned to come to particulars, I pitched upon that much controverted *Scripture*, which *Romanists* pretend to be as favourable to them as any, viz. *Hoc est Corpus meum, This is my Body*, and proved the sense which *Protestants* give thereof to be True and Genuine, and the sense which *Romanists* impose to be false and absurd. And offered to doe the like concerning other controverted *Scriptures*, such as *Luke 22. 32. I have prayed for thee that thy faith fail not. Matthew 16. 18. Upon this Rocke I will build my Church. 1. Tim. 3. 15. The pillar and ground of Truth, &c.* This I did in the *Answer* to his seventh paper, from page 126. to page 130. But all these he waves as tedious *Digressions* in his eight paper, page 148. I resolved also to try his behaviour more particularly, in reference to *Antiquity*, and therefore in the *Answer* to the *Jesuits* eight paper, from page 169. to page 173. I produced seven articles of the present *Romish Religion*, which I briefly shew to be repugnant to the faith of the *Ancient Romish Church*, viz. Their *Adoration of Images*, Their *Transubstantiation*, Their *Communion under one kinde*, The *Popes Supremacy*, Their maintaining the *Apocryphal bookes* to be *Canonical Scriptures*, the *Popes* usurped *Jurisdiction* over *Princes*, and their *Indulgences* for easing *Soules* under the paines of *Purgatory*. But this is all the *Answer* which the tergiversing *Jesuit* makes to these particulars, in his paper 9. page 176. What makes it to our purpose, your digressions about *Images*, about *Transubstantiation*, about *Communion under one kinde*, about the *Popes* *Supremacy*, about *Apocryphal bookes*, about *Indulgences*, *Purgatory*, &c. I gave likewise some account of their

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To the Reader.

their corrupting, the *Morals* and *Practicals* of Christianity by their impious doctrine of *Probables*, in the answer to his *eight paper*, page 162. 163. &c. But to this he answered *Ne re quidem*, nothing at all. The rest of his tergiversing *Preteritions*, I must leave the Reader to collect by his own observation. Didever, I pray an *ill cause* fall into the hands of a more unhappie *Advocat*? Whether now my charge against the *Iesuit*, as on that declynes to have the truth of *Religion* tryed either by *Scripture* or *Antiquity* be just, let him who who ponders these particulars, and peruseth all the *Papers*, judge. Had I tergiversed as the *Iesuit* hath done, had I been left at such disadvantages as he, would they not have made the World ring with it? What ever answer shall be returned to me, Our *Papish Apostats* will be ready to entertain it with *Plaudite's*, as if the field were wone. But I hope they who are judicious will hereafter lesse regard their clamours, having such experience of their triumphing, when their *Champion* had behaved himself in such a piteous fashion.

Our *Romanists* are pleased to boast that how soon these *papers* come abroad they shall have an *Answer* tripping upon their heels. Indeed I have eased them of much labour by publishing all these *papers*. Have they not had a good opportunity these *six* or *seven moneths*, wherein they knew their *papers* were at the *Presse*, to prepare supplies for *Mr. Dampsters omissions*? Have they not many *hands* and *heads* to furnish them materials, & little worke to divert them from scribbling? Yet they would take heed lest through *preposterous haste* they fall into *Mr. Dampsters* error, to leave the chiefe of their worke behind them. My designe ever was, rather to contend with them in *solidity of reason*, then in *Celerity of dispatch*. *Diu apparandum est bellum ut vincas celerius*. If *Romanists* be as speedy in their *Reply* as they talke, will it not discover that they apprehend some danger to their *ill Cause* from these *papers*? If their speed be not *answerable* to their *boasting*, will it not be an evidence that they are large as good at *boasting* as at *arguing*? All the courtesy I crave from the ingenuous Reader is to allow me an *equal hearing* with the *Adversary*. So as when he is to passe judgement betwixt us, he consider an *equal number* of his *papers* and mine. Here there
be

To the Reader.

be ten of either side presented. If now Sentence should be past, neither of us could complaine that we had not ben heard. But if *Romaniſts* adde their *eleventh paper*, then ought not any further sentence be suspended untill my Reply be heard? The *Jesuit* having the *first word*, doth not the *last, de jure* appertaine to me? Yet if the *eleventh paper* run in the same trifling and tautologizing strain with the former I plead no *Suspension*.

My heart bleeds for our straying *Apoſtats*, some falling to rank *Popish Idolatrie*, others to the delusions of *Quakerism*, which, if learned and judicious persons be not mistaken, is but *Papery* under a disguise. However, O that my head were waters, and mine eyes a fountain of tears, to weep day and night over these deluded Soules, under whatsoever *Denomination* they goe. O that their eyes were opened to see the *Sin*, the *Scandal* and *Danger* of their way! It might be of some use to speak of the *Causes* of so great a *Deſectiō*, had not these *Papers* already swelled to such a bigness. I shall therefore only transiently hint at a few. And *First*, There is, alas! an *innate Principle* of *Levity* and *Inſtability* in peoples hearts, so that they are ready to be *Tossed to and fro like Children with every wind of Doctrine*. *Eph. 4. 14.* If the heart be not established by grace, The consideration of this should humble all, and make us jealous of our own hearts, and watch unto Prayer, lest we fall into temptation. *Secondly*, *Seducers* have usually a wonderfull *insinuating faculty*. *Rom 16. 18.* By good words and faire speeches they deceive the hearts of the simple. By smooth words accommo'ded to the complexion of these with whom they deal, they steal away their hearts, as is said of *Abſolon*. Yea, they in a manner fascinat and bewitch them, as is the *Apoſtles* expression, *Gal. 3. 1.* And now these *decentfull workers* (as they are termed, *2 Cor. 11. 13.*) have taken an unusuall boldness upon them to intrude into all companies where they have any hope of prevailing. These therefore who would eschew their *Contagion*, would shun their fellowship as they would shun Persons smitten with the *Plague*, for the words of *Seducers* doe it as *a Gangren*, *2. Tim. 2. 17.* The *Apoſtle John* would not breathe in the same aire with the *Heretick Cerinthus*, but sprang out of the

To the Reader.

Bath *ἐξήλατο τὴν Καλαρίαν* sayeth *Euseb. lib. 3. hist. Eccles. cap. 25.* How soon he perceived the Heretick to be there. *Thirdly, As Hereticks are high and specious in their pretences, so also bold and peremptory in their Asseverations.* The *Romish Emissaries* talk bigly of the *Church*, as if none had an interest in the *Catholick Church* but these of their way. The *Quakers* take as great a latitude to boast of the *Light and Spirit*. God forbid that we should derogate from the necessity or efficacy of the *Spirits* working, or from the due esteem to the *Catholick Church*, nay I hope our hearers know we speak more to the just advantage of both then either *Jesuit* or *Quaker*. But besides these *vain and specious pretences*, these men are very confident in their *Asseverations*. Though they cannot solidly prove any of their *Erronious Positions*, yet they will affirm the truth of them boldly, and be ready to *Anathematize* all who dissent from them. Now it can hardly be told, what influence bold *Assertions* from persons of reputed gravity, especially joined with high pretences, and some plausible *Sophisms* will have upon credulous, apprehensive or melancholy persons, yea upon most of people who are not well grounded in Religion, and some way studied in the Controversies. But *fourthly*, Both *Romish Seducers*, and *Quakers* joyned issue in this, that the persons they intend to prey upon, may have nothing to guard them, against their *Seduction*, they reflect heavily upon the holy *Scriptures*, and *Faithful Ministers*. The *Scripture* (say they,) is but a *dead letter*, *Ambiguous, Obscure*, capable of *diverse, yea, contrary interpretations*, and *insufficient to terminate controversies in Religion*. They reproach *Ministers as Hyrelings*, they load them with *calumnies*, and the *trespasses* of some few they charge upon the whole *function*, by which means they so abuse poor people that they despair of good by consulting either with the *Scriptures* or *Ministers*. These *Seducers* deal with poor people, as the *Wolves* (in *Demosthenes* his *Apologue* to the *Senat of Athens*,) who offered to make peace with the *Sheep*, if they would put away their *Dogs*, but the *Wolves* intended to prey upon the poor *Sheep* when once their *Guardians* were gone. They therefore who would not betray their own *Soules* to these *Impostors* would bring every thing

To the Reader.

thing to the Scriptures as to a test, *Isaiah*, 8. 20. and would consult with their *Spiritual guides*, I meane the *Ministers* of GODS Word, *Mal.* 2. 7. The serious consideration of these few overly hints may be useful through the LORDS blessing against the growing defection of these times. Let it with-all be thought upon what heavy Characters the Scripture sets upon *Apostacy* and *Seducers*. I commend to this end the reading of these Scriptures. *Heb.* 10. 38. 2. *Pet.* 2. 1. 2. 3. 2. *Thess.* 3. 9. 10. 11. 12. 1. *Ioh.* 2. 19. *Matth.* 24. 24. 25. 2. *Cor.* 11. 13. 14. 15. And in particular, there be most dreadful threatnings against *Complyers* with *Romish Babylon* which may make the eares of all that hear to tingle, I mention but one at the time, *Revel.* 14. 9. 10. 11. If any man worship the beast and his Image, and receive his marke in his fore-head or in his hand, the same shall drinke of the wine of the wrath of God, which is poured out without mixtur into the cup of his indignation, and he shall be tormented with fire and brimstone,----and the smoke of their torment ascendeth up for ever and ever. Shall not then these who are ensnared by *Romish Impostors* hearken to the call, *Revel.* 18. 4. Come out of Babylon my people that ye be not partakers of her sins, and that ye receive not of her plagues. I know *Romanists* turn these things off as not concerning them. But if a common *Whore* can as *Solomon* sayeth, *Pro.* 30. 20. Wip her mouth as if she had done no wickednesse, is it any wonder, that the Mother of harlots and abominations of the earth, *Revel.* 17. 5. endeavour to palliat her Villanies with flourishes of words, & School-distinctions, especially having so many thousand Jesuits, and other Janisary's under pay for that effect. Will *Antichrist* when so ever he appeares proclaim himself to be the *Antichrist*? Will he not dissemble the matter? Why else is his worke tearmed a *Mysterie* of iniquity, 2. *Thess.* 2. 7? Why is it said that the *Beast* *Revel.* 13. 11. Hath two horns like a Lamb? why hath the great *Whore* upon her fore-head written *Mysterie*? And if great *Authors* doe not misinforme us, the same is written upon the *Popes Mitre*. Have not *Learned* *PROTESTANTS* in their debates on this subject, made it more then Probable, that the *Papal faction* is that *Antichristian* State spoken of in Scripture. I shall only now remember you of the

Reply

To the Reader.

Reply which Sir Francis Bacon gave to King James, when he asked at him whether the Pope were the Antichrist, If, said Sir Francis, a bus and cry were made after the Antichrist, and I should apprehend the Pope, I would make him clear himself of the markes of the Antichrist before I would let him goe.

Perhaps this warning shall not have much influence upon them who have already devoted, or rather mancipiated themselves to the Popish or Quaker interest. For Heresy is a pertinacious disease. Sin is never so dangerous as when it is covered with the mantle of Truth or Duty. It was the ingenious confession of a good man, *Error meus erat Deus meus*. That once his Errors were his Idols, and then it seemed as hard for him to forsake them as to renounce his GOD. O how pitieous is the case of deluded Soules who esteeme their Apostacy from Truth, their Blasphemyes and Idolatry, acceptable service to GOD: Yet though Israel play the Harlot, let not Judah offend, *Hos. 4. 15.* Let me therefore obtest these, who through Mercy are preserved from the contagion of Popery and Quakerisme, as they regard the Eternal Salvation of their Soules, that they would hearken to the peremptory Scripture-caveats against Apostacy. 2. Pet. 3. 17. Beware lest ye also be ng led away with the error of the wicked, fall from your steadfastnesse. Revel. 3. 11. Behold I come quickly, hold fast that which thou hast, that no man take thy Crown. 1. Cor. 10. 12. Wherefore let him that thinketh he standeth, take heed lest he fall. Now unto him that is able to keep you from falling, Jud. 24. 25. And to present you faultlesse before the presence of his glory with exceeding ioy, to the only wise God our Saviour be glory and Majesty, Dominion and Power, both now and ever
A M E N.

Cicero. Tantum semper potentium veritas habuit, ut nullis machinis aut cuiusquam hominis ingenio aut arte subverti potuerit: & licet in conspectu nullum Patronum aut defensorem obtineat, tamen per seipsa defenditur.


A faithfull



A faithfull Copie of the Papers exchanged betwixt Master IOHN MENZEIS
Professour of Divinity in the Mareshall
Colledge of ABERDENE : and
Master Francis Dempster Jesuit,
otherwise Sir-named
Rinne, or, Logan.

The Jesuits first Paper.

For Master IOHN MENZEIS, whose Answer
is civilly required, according to his promise.

I.  OD Almighty, who is supream Lord, hath decreed
for man eternall happinesse after this life, and how-
best, he might have decreed to give it him absolutely
without any condition; yet, de facto, he hath tyed
the obtaining of it to certaine conditions to be fulfil-
led upon our part, whereby Christs blood and passion
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The Jesuits first Paper.

is applied to us, and amongst these conditions, one is, that we be of one true faith, and one true religion.

2. Since that by Gods decree, eternall happines and salvation, is tyed to one true religion, this true religion must be sufficiently furnished with grounds and principles, whereby it may prove it self to be a true religion, which grounds and principles are so determinat to truth, that they cannot serve to prove a false religion to be a true religion.

3. It is to be supposed that all parties agrees in this conditionall proposition, that they would submit their judgements and beliefs with all firmness to any thing, if they knew certainly that God had spoken it, or that the sense that is given to such a text of scripture, were the true sense. or the sense intended by the holy Ghost, when he dyed such words. Since then that all must agree in this conditionall proposition, all the controversy must be reduced to this, what partie purifies this conditionall, that is to say, what part hath more solide and stronger reasons: that they have the assistance of the holy Ghost to give the true sense of the letter of the word of God.

4. As it is impossible for one to prove himself an honest man, except he can shew some distinction betwixt him and a knave, and that there can be verified of him, something which is not applicable nor can agree to a knave: so it is as impossible for a religion to prove it self to be a true religion, except it can assigne some distinction betwixt it and a false religion, and that there can be verified something of it, which cannot be verified nor applied to a false religion.

Out of these premisses is deduced this one Syllogisme.

That Religion cannot be a true religion, which hath no peculiar principle or ground to prove that it is a true religion, and conforme to the true sense of the letter of the word of God.

But the Protestant religion hath no peculiar ground or principle, to prove that it is a true religion and conforme to the true sense of the letter of the word of God.

Ergo, it cannot be a true religion.

May

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Likewise he is intreated to answer shortly to the point, and lay aside all long homilies and excursions, lest by multiplying many words, he incur suspicion that he seeks onely to obscure the matter, that the weaker sort, may not penetrat nor see through his weakness.

*An answer to a paper, from an anonymous person of
the Popish profession, commonly supposed to be Master
Francis Dempster, alias, Logan.*



T had been sufficient for me, upon the first reading
of your paper, instantly to have returned this orally
answer, *NEGO MINOREM, I deny your minor.* For
I found but a poor naked Syllogisme, the assumption
A 2 whereof

whereof is splendillie false, and ye have not so much as added the shadow of a prooffe to confirme it. Neither can ye be exempted from being tyed to prove it, because it is a Negative, as shall afterwards appear. Yet for the clearing of truth, and also, (if it may please GOD) for your conviction, I have added these following animadversions.

1. And first, Ye lay down foure previous *Propositions*, as so many oracles, which might extort an assent from any Reader. But you must give me leave to tell you, how specious soever they seeme to you, they want not their own flaws. Take one instance from your *third proposition*, wherein there is an egregious fallacie committed in your explication of that conditionall, wherein ye suppose all parties to agree. For it is one thing to know that the sense given to such a text of Scripture, is, *the true sense intended by the holy Ghost when he dyed such words*; which is the condition at first mentioned by you, and it is a quite other thing, to know that he who gives the sense, *hath the assistance of the holy Ghost to give that true sense*, which ye hold out as the explication of the former. This latter favors rankly of that erroneous Popish tener, concerning the necessitie of an *infallible visible judge* of controversies. Now, is it handsome, under pretence of explying a proposition wherein all agree, to foyst in one of the maine points of difference, as if that also were agreed upon? could there be a greater cheat put upon a simple Reader?

2. But secondly, It had been of more use then all these your propositions, to have laid down the *Thesis* which ye were to oppugne; and to have explained the terms thereof. Since therefore ye have omitted it, it will be necessary for me to doe something to it, least we seeme to fight *Andabatarum more*, as Persons blindfolded. The *Thesis* then which we defend and you oppugne, is this.

The Protestants Religion is the True Religion.

Take these few hints of explication of the terms. By *True Religion*, we understand the true doctrine of salvation concerning God, and the right way of serving and worshipping him. By the *Religion of Protestants*, we mean, the Christian Religion contained in the holy Scriptures.

By

An Answer to the Jesuits first paper. 3

By *Protestants*, these Christians who protest against, and doe reject *Po-pish-Errors* and additions to Scripture truths. So that *Christianitie* is our Religion, and our *Protestancie* is not our Religion, but our rejection of your *Popish* corruptions. If then ye consider the importance of the *Thesis* which ye impugne, ye will find that ye undertake a hard work, nay, an *Infidells* cause. Namely, that the *Christian-Religion* revealed in the holy Scriptures, and held by these who are called *PROTESTANTS*, because of their rejection of *Popish-Errors*, is not the true Religion.

3. Thirdly, Because ye so oft make mention of some peculiar *Grounds* and *Principles*, which the true Religion must have to prove it self to be the true Religion, and which cannot be verified of a false Religion, which ye illustrate by the similitude of an *Honest-man* and a *Knave*. I desire, that these two things may be noted in reference to this; which may perhaps give some light to the whole matter. And first, these *Grounds* and *Principles* must be understood, *ex parte objecti*, on the part of the object, nor of the subject. That is to say, that the true Religion hath sufficient *Grounds* in it self, to manifest it self to be the true Religion, if it meet with a well disposed intellect. For, (to use your own similitude,) an *Honest-man* may have Ground enough to shew a distinction betwixt him and a *Knave*, albeit a fool cannot discern it. So the true Religion may have Ground enough to prove it self true, (which the false religion hath not,) though an *Infidell*, or *Heretic*, whose foolish minde is darkened. *Rom. 1. 21.* cannot take it up. Secondly, The prime peculiar difference of the true Religion from a false, stands in its conformitie to the will of God revealed in the Scriptures; and this conformitie, hath a sufficient intrinsicke objective evidence in it self, to any who have a well disposed understanding, to collate and compare these two together, to observe the exact correspondence betwixt the one and the other. This likewise may be illustrated by your own example of *Honestie* and *Knaverie*. An *Honest-man* being one whose actions are squared according to the Law, what ever a *Knave* may pretend, yet when both are compared to the Law, the *honest-Mans* conversation is found to be

that which the Law enjoineeth; not so the *Knaves*. So that this honestie which is the conformitie of his actions to the Law, hath an intrinseck objective evidence, to demonstrat it self to any discerning Person, who can compare the mans actions with the Law. So it is in the present case. Yet, besides this intrinseck objective evidence, which is in true Religion, I doe not deny, but there are many externall and accessorie Grounds which stronglie perswade its creditilitie.

Having thus paved my way, I come to examine your Syllogisme, which runes thus.

That Religion cannot be a true Religion, which hath no peculiar ground or principle to prove that it is a true Religion, and conforme to the true sense of the letter of the word of GOD.

But the *PROTESTANT* Religion, hath no peculiar ground or principle to prove that it is a true Religion, and conforme to the true sense of the letter of the word of GOD.

Ergo it cannot be a true Religion.

Answer. 1. I might here first friendly advise you to take better heed hereafter to the forme of your Syllogismes. For both your Premisses are Negative, and ye know the Logick rule sayeth, *ex utraque premissa negativa nihil sequitur*. But I shall endeavour to help this by improving your *medium*, in a better forme, and I hope also to better purpose, against your self and your Romanists, thus.

The true Religion hath a peculiar ground and principle to prove that it is a true Religion, and conforme to the true sense of the letter of the word of GOD.

But

But the Popish religion, hath no peculiar ground and principle to prove that it is a true religion, and conforme to the true sense of the letter of the word of GOD.

Ergo, the Popish Religion is not the true Religion.

Hade ye intended to satisfie the conscience of any Person, you would have held forth these peculiar grounds and characters of a true Religion, which is conforme to the true sense of the letter of the word of God; and ye would, at least, have endeavoured to demonstrate that thes did exactly quadrat with your *Romish* Religion, and not at all with the Religion of PROTESTANTS. But as to this, there is nothing but deep silence in your paper. Before you make good your retreat from this Argument, as thus inverted against your self, ye may perhaps find, that ye are taken in the ginne which ye designed for others.

Ans. 2 But Secondly, I wold try you with another *Retorson*, thus. If the true Religion have grounds and principles to prove its conformitie to the true sense of the letter of the Word, then no article of Faith and Religion can be founded upon an *unwritten Tradition*. But the first is true *Ergo* &c. The *Minor* is clear from the *Major* of your Syllogisme. The consequence of my *Major* is no lesse clear. For it is impossible that an article founded meerly upon an *unwritten Tradition*, should prove its conformitie with the letter of the written word of God, else it should be written and not written. Nor can ye handsomely refile, by saying you did thus only argue, *ad hominem*, against PROTESTANTS. For this your Syllogisme, you deduce from your foure premised propositions, which, ye suppose, ought to be agreed to, by all Parties. Now what thanks you are to expect for this manner of arguing, from your late Pamphleters, who doe so highly magnifie your unwritten Traditions, ye your self may judge.

Ans. 3. But Thirdly, leaving Retorsions, I Answer directly denying the

the Assumption, viz. that the PROTESTANT Religion hath no peculiar ground or principle to prove that it is a true Religion, and conforme to the true sense of the letter of the word of GOD. Nay surely, it hath that *intrinsic objective evidence*, in its conformitie with the Scriptures, to demonstrate it to be the true Religion, of which I was speaking a little before; which neither *Poperie*, nor any other false Religion either hath, or can have. But now, it lyes on you as the *Opponent* to prove your Assumption. It seemed strange to me, that this Proposition whereon the whole stresse of the Controversie did ly, was so nakedlie proposed by you without any prooffe. Onely it would appear, because it is a *Negative*, you would lay over upon me to prove the contrarie. Are ye so soon wearie of the *Opponents* office, who were so eager to have it? Find you the burthen of impugning the Religion of Protestants so heavie, that so soone ye shrink under it? Are there no Negative Propositions proved in the Schools? Doth not Philosophie teach us more *Moods* and *Formes* of Negative Syllogismes then of affirmatives? Shall there be no way to oppugne an affirmative position but by turning the Respondent to an Opponent? Yea, let me put you in minde, that though your *assumption* and *conclusion* be expressed Negatively, yet, upon the matter, we doe rather maintaine the *Negative*, and you the *affirmative*. Which I thus make out. If any consider our Religion and yours; it will be found that in most of our *Positives*, ye and we are agreed. As that there is a GOD, three Persons, that Christ is both GOD and man, &c. But the difference is mostly in our *Negatives*. As for instance, Ye affirme the necessitie of a visible infallible judge of controversies, we deny. Ye affirme the necessitie of subjection to the Pope of Rome as head of the Catholick-Church, we deny: Ye affirme that there is a proper propitiatory sacrifice in the Masse, we deny: Ye affirme that the Apocrypha books are Canonick Scriptures, we deny: Ye affirme that Saints are to be invocated; that Crosses, Images, and your Sacramentall Hosty are to be adored; we deny: Ye affirme a Purgatorie, we deny, &c. In all these and such as these we maintaine the *Negative*, and ye the *Affirmative*, yea, and these are your Superadditions unto Scripture truths. And consequently, when it is demanded,

whether

whether that which we, or ye maintaine in these particulars, be agreeable to the sense of the Scriptures? The meaning is, whether doth the Scripture hold these things out, or not? Ye affirme, and we deny. Therefore, according to the saying, that, *Affirmanti incumbit probatio*; It lyes upon you to find out the exact measures of the true Religion, and the peculiar Grounds, which doe evidence its conformitie to the true sense of the letter of the word of God, and also, to demonstrate that these Grounds cannot agree to the Religion of PROTESTANTS. Bellarmine, Gesner, Valentia, and others of their fellows who have travelled long in this work, have been able to effectuat nothing, by all their vast Volumes, And have ye the confidence to doe the businesse by this one naked Syllogisme?

But that I may shut up these lines, remember, ye cannot now call upon me to shew a peculiar ground or evidence, which the Religion of PROTESTANTS hath, to prove it self to be the True Religion, and that it is conforme to the True sense of the Scriptures. For Religion is not one individuall truth, but a complex of many truths, which cannot all be proven at once, or with one breath, though there be none of them, but through the mercie of God, we are able to demonstrate against any Adversarie. But now it lyes upon you, as the Opponent, to prove your Assumption.

Instance therefore, if ye can, one Ground Necessary requisite for evidenceing and proving the True Religion, and its conformitie to the True sense of the Scriptures, which is wanting in the Religion of PROTESTANTS; which, I hope, I may confidently say, neither you, nor any of your fraternitie, shall ever be able to doe.

April, 24. 1666.

John Menzeis.

POSTSCRIPT.

August. lib. *De unitate Ecclesie, contra Epist. Petilian cap. 3.*
Sunt certe libri Dominici, quorum auctoritatis utriusque consensus, utriusque

An Answer to the Jesuits first paper

trigue credimus, utriusque servimus. Ibi queramus Eusebiam, ibi discutiamus causam nostram.

Idem Paulo infra

Ergo in Scripturis sanctis Canonibus Ecclesiam requiramus.

It is desired, that any Answers which shall be returned, be subscribed, as the Author would have it taken notice of.



Апрѣль 28. 1656.

The Jesuits second paper.

A Reply to an Answer made by Mr. JOHN MENZIES, to a discourse of a *Romane-Catholic*, shewing that the PROTESTANT Religion, cannot be a true Religion, or a Religion wherein men can save their Souls.

Have perused your paper, and find that in writing ye are like to your self in conference by mouth, because in both much, that you may seeme to the simple sort to say something. The controversies that we have in hand about the means to know a True Religion, and to distinguish it from a false Religion is not of small concernment, neither hath it so narrow dimensions, as within the compasse of rheme we were not able to detain for a little while, all the pitch or force of a full reasoner behav'd under standing, so that they may be made subjects of debate,

The Iesuits second paper.

11

or be leaping out be the sides, to mix it with other digressions about traditions, visible judge of controversies, untimely retortions of Arguments, &c. Which maketh nothing to the present difficulties; which may be fallie ended without mentioning any such things. Laying them close aside, and purposely wakening all your excursions as out of the line, and smothering only of tergiversations and dissidence, to answer directly, I lay againe to your doore this point, viz. It is impossible that the Protestant Religion can be proven to be a True Religion, or the Religion to which GOD hath tyed the promise of eternal life, and consequently, that whosoever aimeth at eternall happines after this life, or intendeth to save his Soule, is obliged to quite it, and to make search to find out the True Religion, Prescinding for now, where this True Religion is to be found, since the present difficulty is only to shew that Protestant Religion cannot be it.

This point I proved by this one Syllogisme.

That Religion cannot be a True Religion, which hath no peculiar ground or principle to prove that it is a True Religion, and conforme to the True sense of the letter of the Word of GOD.

But the Protestant Religion, hath no peculiar ground or principle to prove that it is a True Religion or conforme to the True sense of the letter of the Word of GOD.

Ergo, it cannot be a True Religion.

To this Argument you answer first carping it that is not in forme, as having two Premisses Negatives, but in this you are farr mistaken; for the Negation in one of the Premisses is not taken Negantur but Infinitanter, and doth not affect or light upon the Copula, but is a part of the

the subject of the Proposition. Next you answer, as you say, directly admitting the Major and denying the Subsumption, to wit, that the Protestant Religion hath no speciall ground or principle to prove that it is conforme to the True sense of the letter of the Word of GOD, and so denying that it hath no speciall ground or principle, you consequently must affirme that it hath some speciall ground or principle, whereby it can prove it self to be distinguished from a false Religion, and to be conforme to the True sense of the letter of the word of GOD. Now lay all these things together, first, that under your own hand writ, ye have undertaken to maintain the Protestant Religion to be a True Religion. Next that you grant a Religion cannot be True, except it have some peculiar ground or principle whereby it can prove it self to be True, or conforme to the True sense of the letter of the word of God. Thirdly, that you deny that the Protestant Religion hath not thir speciall grounds and principles whereby she may prove herself to be True and conforme to the True sense of the letter of the word of GOD. Now let any be judge whether to weind your self out of this labyrinth, and without manifestly deserting of your cause, ye be not obliged to produce these peculiar grounds or principles whereby you say that Protestant Religion is furnished to prove it self to be True, and conforme to the True sense of the letter of the word of GOD. Which likewise may be extorted by this Dilemma. Either the Protestant Religion is furnished with sufficient grounds or principles to prove it self to be True and conforme to the True sense of the letter of the word of GOD, or it hath no such principles: if it have no sufficient principles, then confess ingenuously it is a groundles Religion; if it have them, then let them be produced and examined, And why doe you reserve & keep them up, since the producing of them is necessarie to maintaine and defend the truth of the Protestant Religion? are they perhaps invisable, or are you ashamed to bring them to light? only remember that the grounds or principles that you produce to this effect, to prove your Religion to be True, must be speciall and have this propriety, that they so prove the Protestant Religion to be True, or conforme to the True sense of the letter of the word of God, that they cannot be affirmed to prove a false Religion (and which you your self holdeth for a false Religion.

gion) to be a True Religion, or conforme to the True sense of the letter of the word of GOD. As the ground or principle which is produced to prove Honesty, or one to be an honest-man, must have this propriety that it cannot serve to prove a knave to be an honest-man.

Lastly, in your paper you insinuat two superficial and fleeing shifts and evasions which doth nothing help you. The first is, that the Protestant Religion hath, ex parte objecti, intrinsecall grounds and principles whereby it is constitute a True Religion, though it hath not, ex parte subjecti. But this onely is to bring new obscure termes, which put in good SCOTS, signify onely the same, which hath been said hitherto; to wit, that Protestant Religion hath intrinsecall and objective truths and conformitie with the true sense of the letter of the word of GOD, but is destitute of all speciall grounds or principles whereby it can prove it self to have such intrinsecall and objective truth and conformity. But I pray you, what false Religion is there, that may not with as good reason apply the same termes to themselves, and say that their Religion is true, ex parte objecti, and hath intrinsecall and objective evidence, truth and conformity with Scripture, though they cannot shew this, ex parte subjecti. Likewise they have as great Reason as you to say that their Religion, and the truth of it may be made evident, if it encounter with an understanding well disposed, though it cannot be made evident to fools. So, you are pleased civilly to call all those who have their understanding of such temper that they cannot see the truth of your Religion.

The other shift and evasion is, that Religion is not one individual truth but a complex of many truths, which cannot be proven at once, or in one breath. But what makes this to your purpose? since that before you can prove any one of those particular truths, to be conforme to the true sense of the text of such a Scripture; you must first produce some speciall ground or principle to prove that your Clergie-men in Actu primo hath such assistance or hability as is prerequired in men that should give out to People the true sense of particular texts of Scriptures: or else how can men be induced to beleieve that the sense which you give is the true sense? since every false Religion might pretend with as great reason as you doe, that they give the true sense, though plaine contrary to the sense

that you give.

In the end of your paper you desire me to subscribe, and to put my name to the answer that I make, as you have put to your name to yours, but this your demand doth not seem rationall, since your condition and mine are not alike, for you are at home, and as a Cock on your own midden, and there must lacke some other thing under this demand, since it can make nothing to your cause, who propoeth the reasons against, if they be pertinent and to the purpose.



Mr. IOHN MENZEIS his Reply to
the Iesuits second paper.

May 2. 1666.

*An Answer to a second paper from the traffiquing Romanist, who commonly passeth under the name of
Mr. Francis Demyster, alias, Logan.*



Our confident undertaking to impugne the Religion of PROTESTANTS, made me once to expect great things. But for what I can yet discern, *Parturient montes &c.*

I did truly nauseate, to read this your raw and indigested paper, in which you wholly passe by the most materiall points in my Answer, and are pleased to reflect on them, as *unnecessarie excursions*, that so your Omissions might seeme lesse criminall. A very easie subterfuge, by which any faint disputant may decline to meddle with these difficulties, which he sees would nettles him. But

BUT that I may keep you cloſſe to your work, I muſt crave leave to reminde you of ſome of theſe omissions, and yet to deſire that, firſt, ye would cleare yourſelf of that fallacie, wherewith I charged the third propoſition of your firſt paper. Whether it were an impertinent excuſion, to diſcover an egregious fallacie in one of theſe propoſitions, which ye laid down as a foundation of all your enſuing ſuperſtructure, the indifferent Reader, may judge. Secondly, I deſire you to anſwere directly to the *retorſions*, whereby I inverted your Syllogiſme againſt your ſelf and your Romaniſts. Is there any thing more ordinary in School debates then retorſion of Arguments? or when the grand debate betwixt you and me is, whether the PROTESTANT RELIGION or Popery be the True Religion; was it untimely or improper for me to ſhew, that the weapons which ye bring againſt the Religion of PROTESTANTS, doe ſtrick at the very foundations of Popery? And thirdly, I deſire you to prove the *assumption* of your Syllogiſme denied by me; or elſe to reſell the Arguments, whereby I ſhew, that, though it be a Negative, yet this is no ſufficient ground to turne over the opponents office upon me. If you doe not perſorme theſe things, to all which ye are tyed by the rules of diſputing, I beleewe ye ſhall hardly eſcape from being cenſured by judicious Readers, as an *Ignoramus*.

I ſhall not inſiſt upon the evaſion, which ye have deviſed, to cloak the informaliſie of your Syllogiſme, *ex omnibus negativis*; pretending that in one of the propoſitions you take the Negative, *Inſinuantur*, not *negantur*. Although you have not been pleaſed to tell in which of the propoſitions it is ſo taken; and though there be no indifferent Reader, but would look upon all the Propoſitions, as ſimple *Negatives*; neither could you in our Language expreſſe them, more Negatively, if you intended to affect the *Copula* with the *Negation*. Yet I ſhall paſſe this, ſeeing I have onely uſed this tranſient inſinuation, to admoniſh you to look better to the forme of your Syllogiſmes, and withall did ſhew you a clear way, how to have corrected your error, without running to theſe *Termini inſinuantur*. Onely you muſt remember that if your *Negatio inſinuantur* fall in the *Minor*, then it becomes an *Affirmative*,

16 *An Answer to the Iesuits second paper*

mative, and so your pretence of liberating your self from being tyed to prove it, doth wholly evanish.

There be diverse other things in your paper, deserving severe castigation, but they are truly so ludibricus, that it is irksome to me once to mention them. Nay hardly shall any thing materiall be found in the whole paper, beside the repetitions of what ye had said in your first. Yet lest the wrapping up of all these in generall, should give you occasion to say, that my complaint were groundles, I shall therefore branch forth two or three of the particulars.

And first, Ye seeme to strengthen your Syllogisme, with a *Dilemma*, which yet upon the matter is nothing but *Recosta crambe*, the same thing in a new dresse. And thereupon you insult, not without petulancie, as if you had nothing to doe, but to triumph, saying, *Hath the Religion of PROTESTANTS no principles whereby to prove it self? Are they invisable? or, are you ashamed to produce them?* Soft, I beseech you. Is the Sun invisable, because the blind Mole doth not see it? Did I not tell you, that the Religion of PROTESTANTS, had peculiar grounds and principles to prove it self to be a True Religion? Did I not likewise declare, wherein this chief Ground and Principle consisted? Namely, in its conformity to the Will of God, revealed in the holy Scriptures. Which neither Popery nor any false Religion hath or can have. Were you so dull as not to take up this? or, if you did, why did you not either acknowledge it, or at least, goe about to disprove it? I find you indeed a little after, objecting thus. *What false Religion is there that may not say with as good reason, that they have the like conformity with the Scriptures?* But did I not pre-occupie this cavil in my first paper, and by your own example of Honesty and Knavery, illustrate the whole matter? know therefore againe, that it is not pretended, but reall conformitie with the Scriptures, which demonstrates a True Religion. A Knave may pretend (but not with good reason,) conformity with the Law, which he hath not. And the only way to discover him,

him, is to compare his actions with the Law; whereby the dissonance thereof will appear. A man may be so absurd, (though contrary to reason,) as to affirm a crooked lync to be straight: But when his lync comes to be applied to the rule, the obliquity thereof is clearly discovered. Just so, *Papery* and other false Religions, may pretend, (albeit with as little good reason,) a conformitie to the word of GOD. But learned Divines, by applying the rules of Scriptures to them, have demonstrated their obliquity and dissonance, as with a Sun beam. Hath not this been the way, how our Lord Christ, his Apostles, the ancient Fathers, and the faithfull witnesses of Truth, confuted Heresies and false Religions in all ages?

But secondly, In your next section you prevaricat, yet more grossly. For whereas, I had said that the True Religion hath sufficient grounds, *ex parte objecti*, to prove it self, to be a True Religion. Ye offer thus, to make Scots of my words. *That the PROTESTANT Religion, hath intrinsecall and objective truths, and conformity to the sense of the letter of the word of GOD, but that it is destitute of all speciall grounds, to prove it self to have such objective truths and conformity to the Scriptures.* I beleeve, rarely hath such contradictory *Non-sense* been heard. You might aswell, if I had asserted Snow to be white, have concluded, that I maintained it to be black. Did I not make plaine Scots of my assertion in my own paper, explaining it thus. *That is to say, That the True Religion hath sufficient grounds in it self, to manifest it self to be the True Religion, if it meet with a well disposed intellect.* Or if ye would have it yet clearer, take it thus. The True Religion hath such grounds to manifest its truth, That if it be not taken up and assented to, it is not through any defect in the Religion, but through the defect and indisposition of the subject, which it meets with. You doe acknowledge, that I affirme the PROTESTANT Religion to have *Objective evidence*. If it have objective evidence, how can it want grounds to manifest it self to be the True Religion? what else, I pray you, can be meant by *Objective evidence*, but grounds, *Ex parte objecti*, to manifest it self? Let this be a Caution to you, that you doe not henceforth substitute your *Non-sense*, as an

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explication

explication of my assertions.

Thirdly, In your penult fiction, ye involve your self in a palpable contradiction, saying *That before any particular truth of Religion be proven to be conforme to the true sense of Scripture, it must first be proved, that the Clergie hath such habilities, and assistance, in actu primo, as is requisite for giving out the true sense of Scripture.* If you mean, infallible assistance, ye not only take for granted, what ye know, all PROTESTANTS doe deny; but also, ye declare that no sense of Scripture can be taken off your hand, or such Traffickers as you. Seeing, according to your Romish principles, none below the Pope, or generall Council, are the subjects of this pretended infallibilitie. Yes, not only are your own men divided in this, whether this infallible assistance, be entailed to the Pope or Council, but also, some of your greatest Rabbies, have concluded, that both Pope and Council may erre. And if so, who then according to your Arguing, should give the true sense of Scripture. But leaving this, to let you see how your own words entangle you, I shall desire you to consider this *Enthymeme*. Before any particular truth of Religion, be proven to be conforme to the true sense of the Scriptures, this must first be proven, that the Clergie hath such requisite habilities, and assistance *In Actu primo*, for giving the true sense, *Ergo*, this truth, concerning the Clergies habilities and assistance, must be proven before it be proven, which implyes a manifest contradiction. The Antecedent is your assertion. The Sequel is clear. Because, that the Clergie should have such assistance, (according to you) is one truth of Religion. If therefore it must be proven before every truth, it must be proven before it self. Is not this, not only to contradict the truth, but your own self. Who would not pitie a Person smitten with such a *Vertigo*?

Conveniet nulli qui secum dissidet ipse.

Go not henceforth to cavill, that it is either through diffidence or tergiversation, that I decline to prove the contradictorie of your *Assumption*. The Grounds on which I have done it, are these

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these. First, because, that I resolve to keep with you exactly, the rules of disputing. And therefore, seeing you have taken upon you, the office of an *Opponent*; you must either doe his work, or else acknowledge that the *PROTESTANTS* Religion, is such as you cannot impugne. Secondly, because, to prove the *PROTESTANTS* Religion, to be a True Religion, is to prove the severall Articles of our Religion, to be conforme to the Scriptures, which as I said, cannot be done with one breath. But if you desiderat to see it done, I shall remit you to *Chamiers Panstratia Catholica*; not to mention the workes of other Champions for the Truth. In the mean while, remember, I have appealed you (and yet againe doe,) to instance any *One Ground* necessarily requisite to prove the True Religion, which is wanting in the Religion of *PROTESTANTS*.

In the close of all, you offend, that I should have desired you to signe your papers. And your language concerning this, favours of a *Dunghill*. But I shall ingenuously tell you, why I did desire it, That I might know, with whome I deal. For this hath been observed, as one of your *Romanists* praefises, when ye have been worsted in debates, then to alleadge, it was no Scholler, that sustained such a debate, but some obscure Person. Againe therefore, it is required of you, that you would signe your papers, as you would have them regarded.

I once intended with this paper, by way of retaliation, to have sent you some demonstrations that *Papery* cannot be the True Religion. But as yet I have spared, because, I confesse, it is irksome to me, to grapple further with you, untill ye discover some more stuffe.

John Menzeis.

POSTSCRIPT.

Augustinus, de doctrina Christiana, lib. 2. cap. 9.

In iis, Quae aperte posita in Scriptura sunt, inveniuntur illa omnia quae continentur fidem moreque vivendi.

20 *An Answer to the Jesuits second Paper.*

After the writing of this, a new Edition of this your second paper was transmitted to me, correcting somewhat the dresse of it, but nothing the matter, which therefore I judged not worthy of any further recognition.

Reader know,

That the Corrections in the second Edition of the Iesuits second paper, were only of some trespasses of Orthography, which are now much better corrected by the PRINTER.



The Jesuits third paper.

An Answer to a Reply of M^r. IOHN MENZEIS, wherein he labours to justifie, that the grounds which he produced to prove the truth of the PROTESTANT Religion, were not meere shifts and evasions.

May 5. 1666.



OUR reply is stuffed with words, wherewith ye undervalue all things that are brought against you; calling them none-sense, raw and indigested, that you have a faint disputant, that the matter is Recocta crambe, &c. But doe you not know that such tenor of words are called Sagittæ parvulorum. Since every one who hath a tongue

tongue and penne, may say or writ what he pleases, or why may not all thir things be repared with a good reason to your self, calling you a faint disputant, and that your discourses are raw and indigested, and so, a matter of so great importance, as to discern a True Religion from a false, shall be resolved in a flyting, whereof you have this advantage, to have the first word.

Laying then purposedly aside all things that are out of the way, I propose to you againe this point, that the Protestant Religion cannot be a True Religion, nor the Religion to the which God hath annexed the promise of eternall life, and consequently, whosoever aimes at eternall happiness, after this life, or intends to save his soule, is obliged in conscience to quie it, and to search for the True Religion, prescinding or abstracting for now, where this True Religion is to be found, and insisting for the present in this only point; that the PROTESTANT Religion cannot be it: and assure your self that this point will be a Crambe cocta et recocta, and alwise set before you, till by sufficient heat you digest, and make good substance of it. This point we proved by this one Syllogisme, which againe is repeated to you.

That Religion cannot be a True Religion, which hath no peculiar ground nor principle to prove that it is a True Religion, or conforme to the true sense of the letter of the word of GOD.

But the Protestant Religion hath no peculiar ground or principle, to prove it self to be a True Religion, or a Religion conforme to the true sense of the letter of the word of GOD.

Therefore, the Protestant Religion cannot be a True Religion.

Here you deny the Subsumption, that is, you deny that the Protestant Religion hath no peculiar ground or principle to prove it self conforme to the true sense of the letter of the word of GOD, and consequently, you affirmed that it hath peculiar grounds or principles, whereby it can prove it self to be a Religion, grounded upon the true sense of the letter of the word of GOD, and being pressed to produce your grounds, to prove the truth of your Religion, instead of solide grounds, you produce these two fleeing shifts and evasions.

The first is, That the Protestant Religion hath intrinsecall grounds Ex parte objecti, though it have not alwise Ex parte subjecti, that is, if they doe not alwise prove, the defect is not in the Religion, or in the grounds considered in themselves, but in the indisposition of the subject to the which they are applied. But it was told you that it was a meer shift, and that your obscure termes being resolved in good Scots, signifies onely, that your Religion hath objective and intrinsecall truth, or conformity with the true sense of the letter of the word of GOD, but so, that it is destitute of all speciall ground or principle, whereby it can prove it self to be grounded upon the true sense of the letter of the word of GOD. And that your answer can have no other sense but this, is proven, because all thir foure propositions are Synonima, to wit, A Religion, to be a True Religion, A Religion to be conforme to the will of GOD revealed in Scripture, A Religion to have objective and intrinsecall truth and evidence, A Religion that is able to convince, if it meets with a well disposed intellect or capacity. These foure propositions being all Synonims, and signifying the same thing, and so all equally in controversie, you cannot prove one by another, but you must prove them be some extrinsecall and distinct Medium, otherwise you must grant that your answer is a meer shift, and which in good Scots signifies only this. That your Religion is true in it self, but hath no peculiar ground whereby it can be proven to be true, and so we must believe it to be true, only because you say that it is. And with this, I set againe before you this Recocted Dilemma. Either the Protestant Religion hath speciall grounds to prove that it is a True Religion, that it is a Religion conforme to the will of GOD revealed in Scripture, that it is a Religion that hath objective or intrinsecall

intrinsecall truth and evidence, that it is a Religion able to convince any intellect that is well disposed, or else it hath no speciall ground or principle whereby all this can be verified of it. If it have speciall grounds, let them be produced and examined: if it have none, let an ingenuous confession have place, that it is groundless and destitute of all principles, whereby it can prove these foure Synonime propositions to agree to it. Which is confirmed: because any Religion even that which is acknowledged be themselves to be false, may assume with as good reason, and pretend that all these foure fore-named Synonime propositions, may be verified of their Religion. To wit, that their Religion is a True Religion, that their Religion is conforme to the will of GOD revealed in Scripture, that their Religion is true, *Ex parte objecti*, and hath objective and intrinsecall grounds, that their Religion is evident and true, if it meet with an intellect well disposed. All the answer and disparity you give, is, that they are fools and ye wise men, that they are blind, and so no wonder that they cannot see the clear beams of the truth of your Religion. But may not they apply all this to you, with as good reasons as you doe to them?

The other shift that in stead of a solide ground you brought was this, that you were not obliged to give a particular ground or principle, to prove in generall your Religion to be true, because Religion say you is not an individuall truth, but a complex of many truths whereof one must be proven after another. But this answer is a meer shift, whereby you would decline the onely and maine difficultie, by bringing in a whole body of controversies: which likewise can no wayes help you. Because before you can prove any one of these particular truths, to be conforme to the true sense of such a text of Scripture, you must first by some speciall ground or principle prove that your Clergie-Men hath In Actu Primo, such assistance and habilitie, as is pre-required in men who should give the true sense of particular texts of Scripture. since everie false Religion may pretend that they give the true sense though contrarie to the sense that you give.

To this you reply, that it is a contradiction to say: that before other particular proofs be proved to be conforme to the true sense of the letter
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of the word of God, it must first be proven, that their Clergie hath such abilitye and assistance in actu primo, as is requisite to give the true sense of Scripture. Because say you, this same that the Clergie should have in actu primo, such assistance is one particular truth, and so, if it should be proved before every particular truth, it should be proved before it self. And it seems, you have great compleasance and are fallen in love with this answere, as with a prime and unsweareable subtilitie, backing it both with prose and meeier, and likewise, advertising me to consider it. But I likewise advertise you to consider, how that in this you fight only with your own shadow. For first, may not a proposition be in it self one and particular, and yet have an object universall, in the which, though it be contained, yet the thing affirmed of that object, doe not agree to it: otherwise ye would by this, prove that David contradicted himself, when he pronounced this proposition, All men are liars; for if all men be liars, and David be a man, then he was a liar, in saying all men are liars. Next, what makes it to the purpose, whether the necessity of particular assistance in actu primo, in Clergy men, to give the true sense in other particular truths; what imports I say, that this is so of an generall object, that it is in it self one particular truth distinct from the rest, it being sufficient, that it be such a particular truth of whom other truths depends, and of the which, the people must first be convinced, before they can be perswaded, that other particular points proponed to them, are revealed in such texts of Scripture. Wherefore take this Recorded dilemma againe, either the Protestant Religion hath speciall grounds or principles, whereby wient understanding can be convinced, that their Clergie is qualified in actu primo, with such assistance and abilitye as is requisite to perswade the people, that they give the true sense of the letter of Scripture, or they have no such grounds or principles. If they have, then let them be produced, and examined. If they have no such grounds and principles. they cannot expect of people to beleve their glosse, as the word of GOD since without this particular and interior assistance, they can onely glosse at the true sense of the text of Scripture.

As to that you desire againe, that I signe my answere with my name, and that you require this, because you would know with whom you deal,

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The Iesuits third Paper.

25

and because it hath been observed, to be one of the Romanists practises, when they have the worst in debates, to alleadge, it was no Scholer that sustained such debate, but some obscure person. But good Sir, in what Register did you find such a practise, or whether they may not with greater reason be turned over upon your selves? and who will not smile, to hear you compare your self, and your Divines, with Catholick Authors? Since it is known, that the most part of the doctrine that you vent, either in Pulpits or Schools, is copied out of them. The thing then desired of you, is, that you answer to the reasons proponed, not caring by whom they be proponed.



Mr. IOHN MENZEIS his Answer to
the Iesuits third Paper.

*An Answer to a third Paper from a traffiquing Papist,
commonly supposed to be Mr. Francis Dempster,
alias Rinne or Logan.*



Is it not Ominous, that this your third Paper, beginneth with a notorious falshood, in its very Inscription? as if I in my second Paper, had undertaken, to prove the truth of the Religion of PROTESTANTS. Whereas, it is manifest, that in both my former papers, I only sustained the part of a Defendant. And this I did of purpose, that it might be seen, how you would discharge the Office of an Opponent, under which you now appear, clearly succumbing, by your
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26 *An Answer to the Jesuits third Paper.*

nauseating repetitions.

If the acrimonie of my Style, in my last offend you, ye may blame, partly your own tedious repetitions, and trifling in a matter of such importance, and partly some scurrilous expressions, which ye used, and opprobrious accusations, of tergiversation and diffidence, wherewith ye loaded me in your second paper. Because, forsooth, I would not gratifie you so farr, as to take the *Opponents* worke off your hand. So that, what of this kind hath been, owes its rise to you.

I admire nothing in you but your confidence. That ye are not ashamed, to offer to me a Paper, bearing the inscription of a *Reply*; when ye seeme as affrayed to touch the chief points in my Paper, as you would be to handle a Serpent. Did I not charge you with grievous *Omissions* in my last? Why doe you not clear your self of that *Fallacie*, in the third proposition of your first Paper? Why doe you not answer, to the *Restorsons* of your argument, against your self? Why doe you not either prove your *Assumption*, or else refell the arguments, by which I shew that ye were tyed to prove it? Did I not demonstrate the pertinencie of all these particulars, and withall, conjured you to speake to them, as you would not incurre the heaviest characters of Ignominie? What construction after all this, can your deep silence bear, but that you are not able to acquit your self in these points? Hath there been one article of controversie in any of your Papers, which I have not examined? whether therefore you, or I, be guilty of tergiversation, or diffidence, the unbyassed Reader may judge.

I am so wearied with your Tautologies, that I should not have deigned this paper with an answer; but that I know, the clamorous impudence of many of your Party, to be such, that if no answer had been returned, (how insignificant soever your paper be,) they would have insulted, and sung *Victoria*. But let me ask you seriously, doth the frequent repetition of this poor naked *Syllogisme*, either help the forme, or strengthen the matter there-
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of, both of which have been justly questioned? Are battologies so savourie, and delicious to your Popish palat? will the ingemination of your *αὐτο-ῖσιν*, extort an assent, from these who have the use of their reason? How oft will ye constraine me to tell you, that I deny your *Assumption*, and consequently, the second branch of your ragged *Dilemma*, which is wholly coincident therewith, and that I have long desiderated the probation of both? But seeing ye have some fancie for *Dilemma's*, I will reponethis one to you. Either you can prove the *Assumption* of your Syllogisme, or not. If you can, give I pray you a *specimen* of your *Acumen*, and tergiverse no longer. If ye cannot, then professe ingenuously, (as the truth is,) that ye have undertaken a work which ye cannot performe. And it is no wonder that here you be at a *Non-plus*. For, if the Christian Religion revealed in Scripture, hath grounds to prove it self to be the True Religion, (which none but a down right Infidell can deny,) then surely, the Religion of PROTESTANTS, wanteth not grounds to prove it self. For the Religion of PROTESTANTS, is the Christian Religion, revealed in the holy Scriptures, as I told you in the explication of the terms in my first Paper. And consequently, whatever solid grounds were brought either by these Ancient Apologists, *Iustin Martyr*, *Tertullian*, *Athenagoras*, *Arnobius*, &c. Or are held out in the moderne tractate of *Morney*, *Grotius*, *Amyrald*, yea in your own *Vives*, to prove the truth of the Christian Religion, these also prove the truth of the Religion of PROTESTANTS. Nay, doe not you Romanists acknowledge the most of all our Positives? So that the great question which remains, is, Whether you Papists have any evidence for your superadditions. And is it not your concernment to shew this? But when I think upon your Tautologizing way, it calls to my minde the custome of children, who, when their memorie faileth them, in saying their lesson, least they should seeme to say nothing, they will needs ingeminate the last word. Away then for shame with these childish, unmanly, and insipid repetitions.

You blot much paper needlessly, with foure *Synonima propositions*. But I might advertise you, first, that your discourse concerning them, is wide from the purpose. For it supposeth, that I am now proving the Religion of PROTESTANTS to be the True Religion, which is not at present my work. But seeing ye have undertaken to impugne it, my business is, to clear it from your cavills. Secondly, I doubt if ye can reconcile, what ye have said of the Equipollencie, of these foure Propositions, with your *Tridentine Faith*. For if it be the same thing, for a Religion to be a True Religion, and to be conforme to the Scriptures, then it cannot be true, which your *Council of Trent* hath defined, that *Unwritten Traditions*, are to be received *Pari pietatis affectu*, with equall devotion, as the *written Word of GOD*. For, if this *Tridentin Canon* be true, the truth of Religion, cannot stand adequately in its conformity to the Scriptures, but partly in its conformity with the Scriptures, and partly, in its conformity with unwritten traditions, and consequently, your fore-mentioned propositions, cannot be adequately *Synonima's*. You may bethink your self, whether ye, or the *Council* be in the Error? But thirdly, granting these propositions to be *Synonima's*, that is, to have an *Objective identitie*: I pray, by what Logick will ye prove, that one of them, cannot be brought to prove the other? Is it not lawfull to argue, *à Definitione, ad Definitum*, betwixt which, there is an objective identity? Doe not Logicians acknowledge an identity, betwixt objective *Premisses*, and the *Conclusion*? And therefore, though a True Religion be a Religion conforme to the Scriptures, yet, there is no absurditie in proving the truth of Religio by its conformity to the Scriptures. Even as, to use your old example, from which ye are fallen off, (as seems) because, it made so much against you. An action to be honest, and conforme to the Law are *Synonima's*, and yet, the best way of proving it to be honest, is, to prove its conformity to the Law. By all this it appears that your plain Scots, (which ye are not ashamed againe to repeat) is plaine *Non-sense*, as I demonstrated in my last. For the truth of Religion consisting in its conformity with the Scripture, may be demonstrated by holding out its conformity with the Scripture. An objective evidence of a Religion being nothing else, but a ground whereby the truth of Religion may

may be demonstrated, it is unconceivable, how a Religion can have objective evidence, and yet want a ground, whereby to manifest it self to be a True Religion. If here you but understood your own self, I hope there would be no more controversie, as to this, betwixt us. So that the matter is not obscured by my terms, (as you say,) but by your contradictory *Non-sense*. As to your frivolous oft repeated cavill, that a false Religion may pretend the like conformity and objective evidence, it was confuted so fully in my last, that I shall remit you to what was then said. Though *Anaxagoras* and *Hypochondriack*, Persons may maintaine Snow to be black, Shall that make others who have their eyes in their head, and the use of their Reason turne Sceptickes, and question, whether it be white or black.

Towards the close, ye passe by many things, (as your custome is,) which I had said concerning the assistance of your Clergie men, *In actu primo*, to give the true sense of Scripture. And ye only labour to extricate your self from that *Contradiction*, wherein I shew you to be involved, but all in vaine. Nay ye involve your self the more, by affirming, *That a proposition, may have an universall object, whereof it self is a part, and yet, that something may be affirmed of that universall object, which cannot be affirmed of that part of the object.* A rare notion forsooth! implying a manifest repugnance. But I am loath to digresse, to a Philosophick debate with you. Can any thing (I pray you,) be affirmed of every man, which cannot be affirmed of you and me? As for that proposition of *Dauids*, *All men are liars*, which you bring to illustrate your paradoxall notion. How could you make use of it in your argueing with me, untill first you proved your infallibility? For, (if you may be beleaved,) I can take no sense of it from you, untill you first prove your self infallible; which, (I suppose,) you pretend not to. But, it is your ill luck, to be still involved in contradictions. Yet, to speake more particularly of this example, and not to take up time in enumerating the severall acceptions, of this *Synkategorematick* particle, *All*, it may be evident that *David* did not take it *Universally*, of all men, in reference to all their sayings, else he had not only convicted himself of a lie; but also, charged all

the penne men of holy Scriptures, as liars, in all that they said. Which, I beleave, no rationall Person will affirme. It must therefore be restricted to one of two. Either, to these who had said that DAVID should be King; and if thus, it was indeed an over-reaching, and false assertion in DAVID. For among these the Prophet Samuel was one. And no wonder that DAVID did over-reach in this, for he acknowledges, he spake it, in *Festinatione*, in his haste. Or secondly, (to which I rather encline,) it must be understood thus, every meer man, of his own nature, is prone to lying, and fallible, as your *Esthim* and *Alapide*, upon *Rom. 3. 4.* And many others doe expound it. And so it holds universally, and can be affirmed of every one, who is a meer man; and yet David not be guilty of actuall lying, in speaking so. Nay this sentence of *Dauids*, reaches a deep stroke, at the pretended infallibility of your Clergie; except, ye can prove, that they have a speciall gift, of infallible assistance, which I beleave you will doe when you prove your assumption: Namly, *Ad Gracas Calendas*, that is to say, *Never*. You are then so farr, from having any subsidie, from this saying of DAVID, that while you goe about to expedie your self, you doe involve your self the faster. But I leave you in this thicket, untill I consider your other evasion. For,

Mus miser est uno, qui tantum clauditur antro.

You therefore except this truth, Concerning the assistance of the Clergie, from being in the condition of other particular truths: As if the knowledge of this, were to be presupposed, before we can know the conformity of any other particular truth to the Scriptures. But this shift yeelds you no more succour then the former. Nay, it leaves you likewise in a *Contradiction*, which I thus demonstrat. A Religion, and the severall points thereof to be true, and to be conforme to the true sense of Scripture, are *Synonima's*, according to you. Therefore, no point of Religion can be known to be true, untill it be known, to be conforme to the true sense of Scripture. But, that the Clergie should have such

such assistance, *In actu primo*, to give the true sense of Scripture, is one point of Religion, as you affirme. Therefore, it cannot be known to be true, untill its conformity with the true sense of Scripture be known. And yet upon the other hand, you say, that, before the true sense of any Scripture be known, we must first know, that the Clergie hath such assistance to give the true sense of it, *Ergo*, that the Clergie hath such assistance, must be known, before the true sense can be known. And consequently, the assistance of the Clergie, *In actu primo*, must be known before the sense of Scripture, and not before the sense of Scripture. Now, what need have you of *Ariadnes* clue, to wind your self out of this labyrinth?

By this, it is easie to consider, what we are to think of your last Dilemma. Either (say you,) *The PROTESTANT Religion hath speciall grounds, to prove that the Clergie hath this assistance, In actu primo, to give the true sense of the letter of Scripture, or it hath not, if it hath, let them be produced, and examined: if it hath not, then the People have no ground to beleieve their Teachers.* Who seeth not, how easily this may be retorted upon your selves? For, either the *Romish-Religion*, hath speciall grounds, to prove that their Clergie hath this assistance, *In actu primo*, to give the true sense of the letter of Scripture; or, it hath not. If it hath, let these grounds be produced, and I doubt not, but upon examination, they shall be found light. If it have none, then the poor deluded People, have no ground to beleieve their Romish Doctors. Nay, it were easie, (if I did not fear too great prolixitie,) to demonstrate, that this falls much more heavylic on the *Romish-Religion*, then it can doe on us. For, how (I pray you,) can your *Romists* know, that they have any Clergie at all? Seeing, the being of their Clergie depends upon a condition, whereof they can have no infallible certainty. Namely, the intention of the Ordainer, as is defined both in the *Councill of Florence, and Trent*. And if they cannot know who are their Clergie Men, farr lesse can they know that they have this assistance, so much talked of. Againe,
if

If the knowledge of their Clergies assistance, be such a prerequisite, then, it ought to be defined, to which of the Clergie this assistance is entayled. Whether to all, or onely to some, and who these some are, whether the *Pope*, or *General Council*? But as to this ye are not agreed among your selves. Nay, as I hinted in my last, some of your chief Doctors maintaine, both *Pope* and *Council* may err. Define then (if you can,) who these are, that are to give the sense of Scripture, with this pretended assistance.

Therefore, to answer directly to your *Dilemma*: If you speake of infallible assistance, I absolutely deny, that the knowledge of such infallibility, *In actu primo*, in the Clergie, is a necessarie prerequisite, before the true sense of Scripture may be known. And now againe, the probation of this will ly upon you. Which (I beleeeve,) ye shall find as difficult, as the probation of your *Assumption*. Can I not give an assent, to a Jurist explaining some of the *Institutes* of *Justinian*, or receive from him satisfactory resolution of a Law-case, unlesse first I know him infallible? Can I not assent to him who explains or demonstrats a proposition of *Euclid*, unlesse first I be satisfied as to his infallibility *In actu primo*? I wish your Protelytes would deal with you according to your principle, and beleeeve nothing you say, till you prove your infallibility. But to remove the *πράτον λυδ* of this your mistake. Know that our Peoples faith is not built on our Authority. We arrogat not *Dominion over their faith*, we are but *helpers of their joy*. 2. Cor. 1. 24. But seeing you have pitched upon the knowledge of the infallible assistance of the Clergie, *In actu primo*, for giving the true sense of Scripture, as a necessarie prerequisite, before the true sense of Scripture can be known; which the PROTESTANTS deny. I therefore appeal you, to prove this to be a necessarie prerequisite, if you can.

Ye are not a little commoved, that our Divines should be compared to yours. It is long indeed, since the pride of the *Romish Clergie*, made an eminent Person say, *Odi festum istius Ecclesie*, but I may say without vanity, to the praise of GOD, there have been eminent Lights in the Reformed Churches; such as *Calvin*, *Beza*, *Juel*, *Whitaker*,
Morton,

Morton, Usher, &c. Who take onely some years to make them be enrolled among the *Fathers*. Neither indeed doe I desire them to be otherwayes compared with your men, then as one would compare *Austine*, *Jerom*, or *Athanasius*, with the Hereticks of their time. Yet, would I not put all the Doctors of your Church in one classe. Some we know, have been of a more moderate principle, then the *Grandeess* of your faction, for which cause many of their writings have suffered by your *Index Expurgatorius*.

How are you not ashamed, to say, that the most we teach in Schools or Pulpits, is copied out of your Authors? Doe we (I pray you,) teach *Papery* either in Schools or Pulpit? Doe we cite your Authors, but to confute them? Or, doe we make further use of them, except in common truths, wherein we and ye agree? as we make use of Heathen Authors; and as *Virgil* made use of *Ennius*, to extract *Aurum ex serbere Ennii*; or, as the skilled Surgeon can make use of *Vipers* flesh, to compound a soveraigne Triacke. I am sorrie, that as your Paper began with a fallhood, in matter of fact, (you must excuse my plainnesse,) so it should be shut up with another: *Sic respondent Ultima Primis*.

You may not expect, that I will trifle away more time, in answering your frivolous unsubscribed *Tautologies*. Either therefore, leave your repetitions, and doe the worke of an *Opponent* seriously, or else, you will constraine me, to give a publick account to the World, of your trifling, and tergiversation.

Turpe est difficiles habere nugas.

Aberdene, May 9. 1666.

John Menzeis.

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The Jesuits fourth Paper.

Answer to a third Paper of M^r. JOHN MENZES, whereby he labours of new, to perswade that the Grounds which he produces, for the truth of the Protestant Religion, were not meere shifts and evasions.

28. of May, 1666.

This Paper was not delivered to M^r. JOHN MENZES till June 2.



OUR third Paper, bearing the date of the ninth of May, Did not come to my hands before the twentyseventh of May. Neither know I, wherefore it hath been so long kept up. Since, as I am informed, you did first dye it to your Scholers, who out of zeal to the reputation of their Master, did use all diligence to disperse many copies of it: and although it be not authentick, and subscribed with your hand, with the solemnities used in your former paper, yet, for the ordinarie strawe of digressions, not making to the purpose, I doe acknowledge it for yours. And it is pleasant, that you say that you marvell, that I passe over in silence, and does not answer. But how can you marvell at this, since I have alwayes protested to you, and protest to you againe, that I would cloffe misken, and take no notice of any thing that is out of the way, and which does not concern the decision of the present

sent controversie, to wit; Whether the Protestant Religion can be shown to be a True Religion, by any ground or principle, which may not serve with as great Reason, to prove any false Religion to be a True Religion. And so soone as you (who hath bravely undertaken, to prove the truth of your Religion,) shall produce any such ground, whereby it may appear, that you put your self at least in the way, either to give some satisfactory answer, or at least, to confesse ingenuously, that you have no such ground for your Religion; I oblige my self, and shall finde you Surtie, that I shall answer at length to all your Digressions, to all your Retorsions, and likewise, shall dispute with you at great leasure, about the rules of Logick, and shew how grosse you are mistaken, in confounding Objective negations, with formall negations, as if a formall affirmation, might not fall upon objective negations united be an objective affirming Copula. As for your injurious and undervaluing words, both in Greek, and Latine, wherewith your paper is stuffed, calling all things brought against you, Tautologies, Battologies, Insipid and Childish things, and Non-sense, &c. I told you before, that any man that hath a tongue, may heap up and utter injurious words, even against GOD himself. And this way of proceeding, would be thought by the judicious, to be a clear testimony of a deserted cause, and that, since by sufficient reason you cannot propt the tottering truth of your Religion, at least by Digressions, Injurious words, and other practises, you will shoulder and hold up your reputation before simple people, who adjudge the Victorie to him who rails most. As if the means to try a True Religion from a false, were not of such high concernment it self alone, as did deserve to confine both your thoughts and penne within the gyre of it. So that without wronging the weightines of the matter, ye cannot decline to squable about other things, before it be fully ended.

Laying then aside as before, all other things as out of the road; this is laid againe before you, that the Protestant Religion, cannot be the true Religion, nor the Religion to which GOD hath tyed the promise of eternall life, and consequently, whosoever aims at eternall happinesse after this life, or intends to save his Soule, is obliged in conscience to quit it, and betake himself to a diligent search for the True Religion, pre-

scinding for now, where it is to be found, and insisting for the present in this, that the Protestant Religion cannot be it. This point is proven as before by this Syllogisme.

That Religion cannot be a true Religion, which hath no speciall Ground or Principle whereby it can prove it self to be a true Religion, or conforme to the true sense of the Letter of the Word of God.

But the Protestant Religion, hath no speciall Ground or Principle, whereby it can prove it self to be a true Religion, or to be a Religion, conforme to the true sense of the Letter of the Word of God.

Ergo, the Protestant Religion, cannot be a true Religion.

Though you leave off to call this Syllogisme a Crambe recocta, being conscious to your self, not to be able to produce sufficient heat to dissolve and digest it, yet you call it a poor and naked Syllogisme, which if it be as you say, it begs this favour of you, that you will cloath and cover the nakednesse of it, with some fitting answer. Only be pleased to remember, that since you deny the subsumption, and so puts your self in obligation, to produce grounds for the prooffe of your Religion, that the grounds you produce, must have this propertie, that they cannot serve with as great reason to prove a false Religion, to be a True Religion, As the grounds which serves to prove one to be an honest man, must have this propertie, that they cannot serve to prove a knave, to be an honest man. Neither doe you satisfie in saying, that Honestie consists in a conformity of actions with the Law, as Knaverie in a deformity of actions to the Law: this I say does not help you, because this is onely to explicat the terms, and to draw the lineaments not filling up the fields and vacancies. For the present controversie is not wherein consists objective Honestie, or objective Knaverie; nor wherein consists objective truth of Religion, or ob-
jective

jective falshood of Religion : but supponing the one to consist in a conformity, or difformity of actions to the Law, and the other to consist in a conformity, or difformity with the true sense of the letter of the word of GOD : it remains to shew by some speciall ground, wherefore of one man is verified this objective Honestie, and not of the other ? and wherefore of one Religion is affirmed this objective truth, and not of the other ? To this you answer, that this is easily known, be applying and comparing onely the actions of both with the Law, and the tenets of both, with the word of GOD, as the obliquity and crookednesse of a rule, is presently known by applying it to a straight and even rule, and with this popular discourse, you think to have cleaved, and exhausted all the difficulty. But good Sir, give me leave to discover the shallownesse, and superficialnesse of this answer. You say objective Honestie is proven to agree to such a man, because his actions are conforme to the Law. But I ask you, what if the letter of the Law, with the which you compare the actions, be capable of divers, yea, contrarie senses, and the knave pretend that the actions of his Knaverie, are conforme to the Law, taking the letter of the Law in the sense that he gives it ? In this case can one be proven to be an Honest man, unlesse there be produced some speciall ground, to shew that his actions are conforme to the true sense of the letter of the Law, and which cannot favour the Knave, nor his actions ? Likewise, since the letter of Scripture is capable of divers, yea, contrarie senses, and there is no Religion so false, but pretends that the tenets of it, are conforme to the letter of Scripture, taken up in the sense that they give it : there rests no remedie to prove a Religion to be true, or to be distinct from a false, but by producing some speciall ground, which is not applicable to a false Religion. And hereby the way appears how easily simple people are gulled, and at how easie a rate their favour and suffrages are obtained, be a discourse, smoothly, and plausibly proponed, and attuned to their capacity, though in the mean time it be destitute of all truth and soliditie.

Out of this you may see, that since you have undertaken to prove the truth of your Religion, and grants that the truth of a Religion, cannot subsist without some speciall ground, denying the subsumption, that

affirms the want of all grounds, there results out of all these, a necessity and obligation upon your part, to produce some speciall grounds for the truth of your Religion, whereby you may make appear, that the objective truth, or the objective grounds of a true Religion, doth agree to your Religion, and which cannot serve, to prove that the objective truth, or objective grounds of a true Religion, agreeth to a false Religion. Neither doth it exempt you from satisfying this obligation, the pretext that you are the Defender, and I the Impugner, because, to me, as the Impugner, belongs onely to presse you, either to grant that you have no grounds, or to produce them to be impugned.

Now let us come to the shifts and evasions which ye have produced in place of solid grounds. The first was, that your Religion hath objective truths, or objective grounds of evidence, though they be not alwise convincent, by reason of the indisposition of the subject to whome they are proponed. But, it hath been told you, that all thir are Synonims, *A Religion to be a true Religion, A Religion to have objective grounds of truth and evidence, A Religion to be conforme to the true sense of the letter of the word of GOD, A Religion that is convincent if it encounter with an intellect well disposed.* And so thir being all Synonims, and all equally in controversie, one cannot be ground to prove one another, but they must all be proven by some other thing. And this was told you, and is now repeated againe. Neither doth it help you, the answer that you insinuat in this paper, that, although they be all Synonims, yet one of them may serve to prove another, as it is lawfull to argue *A Definitione ad Definitum*, though there be an objective identitie betwixt them, as likewise, betwixt objective premisses and the conclusion. But in this, as before, you discover your shallownesse. in touching onely the scroose, not going deeper. Because this way of arguing doth not hold, when both the Definition and Definitum are in controversie, whether they doe agree in such a thing, for then they must be proven by some other ground. Moreover, may not all this with as great reason be assumed of a false Religion, and which you your self acknowledge for a false Religion, and why may they not say that their Religion hath objective grounds of truth and evidence, and prove this be this other Synonime,

Synonime, that their Religion is conforme to the true sense of the letter of the word of GOD? Now all the answers that you alwayes give, is, that those that sees not the truth of your Religion, have an intellectu ill disposed and tempered, are Fools, Blinded, and now you adde that they are to be esteemed for Hypochondriack persons. But all this is as easily turned over upon your self, since men that denyes and professes that they can see no truth in your Religion, are in all other things as discursive and as sharp sighted as your self.

The other shift that you bring, when you are pressed to produce some speciall ground, whereby may be made manifest the truth of your Religion, is, That Religion is not an individuall truth, but a complex of many truths, which cannot be proven altogether, but successively, one after another. But, who sees not this to be a meer shift, in place of a difficulty, to substitute a whole body of particular controversies, which though they may now be begun, yet requires years to bring them to an end? And doth not Aristotle teach us, that we should alwise begin Ab universalioribus, before we descend to particulars, least doing otherwise, we be forced to repeat often the same things? Likewise remember, that the same shift with as great reason, may be alleaged by any false Religion, to decline the necessity, that they have to give grounds to prove the truth of their Religion.

As for that, in which you enlarge your self to shew an Contradiction in my discourse, whereby I told you, that before you can induce the people to beleave, that you propone the true sense of particular texts of Scripture, you must first produce solid grounds, that you are qualified with such assistance, and such directions, In actu primo, to give out this true sense. In this I told you before, that you are fighting with your own shadow: and putting up a faigned adversary to your self that afterward you may have a faigned pleasure in putting of him down. For what contradiction can it be, to say, that the actual operation, or, Actus secundus, doth necessarily suppose, Actum primum, and if, In actu secundo, you give the true sense of the letter of Scripture, then necessarily you must be furnished In actu primo, with sufficient ability to give this true sense? Or how can any exercise operations

rations, of Seeing, Hearing, Speakeing, In actu secundo, except he be supposed to have In actu primo, sufficient ability to doe their operations. And you must have great dominion over your intellect, if you can persuade your self, that this discourse involves a contradiction. Now I request you to cloath this ragged Dilemma, as you call it. Either you can produce some speciall grounds, whereby can be made manifest, that your Clergie men are qualified In actu primo, with sufficient ability and assistance, to give the true sense of particular texts of Scriptura, and let their grounds be produced, and shown, that they cannot be assumed with as great reason, to prove that the Clergie of a false Religion, hath this ability In actu primo, or else, you are destitute of speciall grounds, and then it is impossible that your Clergie can give the true sense of Scripture, because, it is impossible to doe any thing In actu secundo, without a speciall ability In actu primo, to doe it. So that all the ability that your Clergie is furnished with, In actu primo, is onely, to guesse at the true sense of Scripture, and wherefore, should people pay you Stipend for guesing, since they are endued with sufficient ability themselves, and without you, to guesse at the true sense of Scripture.

In this your last Paper, you adde a third shift, to wit, that all the grounds, whereby Tertullian and other Fathers, proved the truth of Christian Religion against Paganes, proves likewise the truth of your PROTESTANT Religion. But who will not laugh at this answer, as if there were no Christian Religion but your PROTESTANT Religion? And what Christian Religion is so false, which may not with as great reason assume this shift of yours? As to that, whereby you remitt me to the grounds, which Morney, Grotius, and others of your own Author brings, I pray you, since they are your own, take all the help you can of them, and either be disfilling or squeezing all their wits. Expressse me one solid ground to prove the truth of your Religion, which may not with as great reason, be applied to prove a false Religion to be a true Religion.

Mr.



MR. JOHN MENZEIS his Answer to the
Jesuits fourth Paper.

*An Answer to a fourth Paper from a traffiquing Pa-
pist, commonly supposed to be Mr. Francis
Dempster, alias Rinne, or Logan.*



O apologize for your long silence, you alleage, that my third Paper, dated *May* ninth, came not to your hands untill *May* twentyseventh, and that it was unsubscribed, and had been first dictated to my Scholers. To which it is answered, that on the ninth of *May*, I sent an authentick copie of that paper, to the Gentle-man of your profession, by whome the rest, both of yours, and mine, were addrested. If he hath neglected to deliver it to you untill the twentyseventh of *May*, you may call him to an accompt, and put him to *Penance* at your next shrivings, for being so negligent of the concernments, of his Ghostly father. Whereas, you say, it was unsubscribed, I can hardly beleave you; yet, if it be so, it hath been a lapse of memorie. But you are not *In bona fide*, to object that omission to me, who never had the confidence to signe any of your papers. However, *Quod scripsi, scripsi* what I have written, I have written. And to give evidence, that I am ready to mantaine, what ever is in that Paper, against all the fry of Jesuits; transmit to me with a confident hand, the copie which I sent, and it shall be returned with my subscription manuall. As to the al-
legiance, that it was dyed to some Students, before I sent it to be con-
veyed to you, it is a grosse untruth. For it was not communicated to
F them,

42 *An Answer to the Jesuits fourth Paper.*

them, or to any else, untill the week thereafter; which I was the more easily inclined to doe, hearing how busie your Romish proselyts were, to disseminate your Papers, and that with the addition of impudent calumnies. But beleve me, I should not have accused you for your delay, if at length, you had supplied the omissions of your former Papers, and done the work of an Opponent neatly, and thoroughly, as ye were required. *Sat enim, si satis bene.* But, you must give me leave, to give you a free Character of this Paper. I finde it to be nothing but a Rapsodie of Railings, Repetitions, Tergiversations, yea, and shamefull flinching from your own principles. So that, if I mistake not, it had been more for your credit, utterly to have kept silence. For, *Stultus est labor Ineptiarum.*

By this time it appears, that it is lost labour, to presse you any further, to make a *Reply* to the principall points of my former Papers. For now, you protest you will not doe it, and you cloak your shamefull tergiversation, with this pellocid excuse, that these things in my Papers were out of the way. That is, (if you may be beleaved,) impertinent. But who, beside you, will say, that it was impertinent for me, to discover a *fallacious Sophistication*, in the ground of all your discourse? What ingenuous person, would not have judged himself concerned, to clear himself of such an imputation? Yet, though this hath been now foure times charged on you, yet think it not pertinent to vindicate your self. Who, besides you, but will acknowledge, that it was pertinent for me to demonstrate, that by your own discourse, you had ensnared your self in *Contradictions*, and had cut the sinews of your *Romish* and *Tridentine* faith? What a poor Advocat then are you for the Romish cause, and an unworthy Stipendiary to your Master the *Pope*, who have no more to say, but, that it is not pertinent for you now to speake to these things? But what need I wonder at this? Seeing you judge it impertinent to prove the *Assumption* of your own syllogisme, which I had not onely required you to doe, but also, condescended to demonstrate by many

Mediam,

Mediums, that you were tyed to doe it. And yet, it seems not pertinent to you, either to prove it; or to refell these my arguments. Shall onely impertinencie be pertinent with you? I doubt, if that cowardly boast shall raise up your falling reputation, that if I should answer according to the method which you prescribe, that is, if I would liberat you of the burthen, of proving your *Assumption*, then you would answer, not only to all these my *Digressions* (as for the salving of your credit, you are pleased to terme them,) but also, dispute at leisure with me, about *Logicall Rules*, and I know not what, notionall whimsies concerning *Formall and objective negations*.

Quid dignum tanto feret hic promissor hiatus?

When I compare your bigg, but conditionall bragging, with your lean performances at present, I remember of him in *Plinarch* who was termed *Δωρων*, *Semper dicebat δωρῶν, & nunquam dabat*. He was liberall in promises, but nothing at all in performances. If you be so able to expedite your self in these particulars, what mean you by all these shifts and dilatorys? *Quis non est hodie, eras minus aptus eris*. If you were once become to ingenuous, as to acknowledge that you cannot prove your *Assumption*, I would so farr commiserat you, as to grant you an exemption. But till then how can you expect courtesie at my hands? Might not a man of your years, have learned so much discretion, as not to prescribe methods of answering, to his Adversarie? Vaine debates for victorie and not for truth, doe not become grave persons. Yet, I purpose never to decline to exchange a Paper with you, or any Romanist, either upon a Philosophicall, or Theologicall subject, when I see it for edification, or the Churches advantage. This trifling encounter with you, hath made the esteeme of your Romish breeding to fall exceedingly with me. For though you have been of such fame among these of your Cabal, that I promised to my self learned and accurat discourses from you, yet I must professe, that the most of the lines which I have received from you, have been like the ledibrious prattlings of a *Quaker*.

44 *An Answer to the Jesuits fourth Paper.*

You take it ill, that I accuse you, of your Tautologies, and Batologies. Is it a crime to call *Scapham Scapham*, or to call black, black? Had I not just cause so to doe, when now the fourth time you have repeated one *Paralogisme*, yea, and glorie in your recocted colworts, as if they were delicious food? Would it not tempt the patience of another, to have to doe with one, who will needs still repeat the same note? *Apaga coccysmum*. You call upon me, *To cloath your naked, and informall Syllogisme, with an Answer*. If you look back on the Papers, which ye have received from me, you will find, that I have returned three *Answers* unto it in my first Paper, though, as then I told you, it was unworthy of any further reply, then, *NEGO MINOREM, That I denied the Minor*. Is it not rather your concernment, *To cloath your Syllogisme*, with a probation of the denyed Assumption? All that was incumbent to me, was to publish the *Nakednesse* of it, which I hope in some measure I have done. You say, that they who have a tongue, or penne, may throw the like reproaches npon me. I have indeed sufficient experience of your revilings. For it is ordinary with you, to upbraid me with shallownesse, and superficialnesse, &c. Yet these shallow discourses have so (as seems,) affrighted you, that ye have not adventured to plumbe them. But, I rather never put penne to paper, before you, or any other, had just ground to accuse me, of such Childish repetitions. If you hold on in this way, the like fate may befall you, which did that *Rudolphus*, who for his trifling, was to his reproach, surnamed, *Nugax*. Whether I have deferred the cause, which I have undertaken, as you are pleased to reproach me, let your self, or any of my most prejudicat adversaries, after they have perused all these Papers, judge?

You have studied now at length an evasion, but a miserable one, to elude the example whereby I did illustrate in my foregoing Papers, that the truth of Religion may be proven, by holding out its conformity with the Scriptures, even as the honestie of a mans actions, may be demonstrated by holding forth the conformity thereof with the Law. But what (say you,) if the letter of the Law, be capable of divers, yea, and contrarie senses, and then making application to Religion, you
 affirme

affirme, That the letter of the Scripture, is capable of divers, yea, contrary senses, and thereupon, you would inferr, that the truth of Religion cannot be known by its conformity with the Scripture. But you are so unhappie in all your arguings, that they are both false on the matter, and returne with more violence on your own head, then upon your adversarie. And first, may it not with more reason be retorted on you, that the Canons of your Councils, the Bulls, Breves, and Decretalls of your Popes, and what else of that nature you would make use of, to verifie the truth of your Religion, are capable of diverse and opposite senses? Need I put you in minde of the eager debates of the Jesuits, and Dominicans, about the sense of, *Posse dissentire si velit*; in the Fourth canon of the sixth session of the Council of Trent? Or, shall I remit you to see further digladiations of your Doctors, about the sense of other Canons of the said Council in *Vasquez*, in *primam secundam disput*: 203. and *cap. 9*? When you loose this knot, in behalf of your Romish principles, you will ease your Adversary of the paines, of discovering the vanity of your arguing. But I shall not wait for your help, and therefore, I plainly Answer by this distinction. If you mean that the Law, which is the measure of honest actions, is capable of divers, and contrarie genuine senses, it is a manifest falshood. For the Law cannot at once command two contraries, more then a man can at once, blow hot and cold breath out of his mouth; else, two contrarie propositions should at once be true, which Logicians tells you, cannot be. But if you mean, that the Law may have divers, yea, and contrarie imposed senses, *Sive ex inscitia*, *sive ex nequitia*, whether through the ignorance, or perversnesse of cavilling imposers, or, one genuine sense, and others imposed. It is granted, that this may be. But, these misprisions of cavillers, will not impede the clearing of the reall honestie of a good action, by its conformity with the genuine sense of the Law. No more then the cavilling of a Sophister, pretending a crooked line to be straight, will impede the discerning of a straight line, from a crooked, by the application of both to the rule. Which was another example formerly made use of by me, of which also, in this your last paper you make mention, but the

46 *An Answer to the Jesuits fourth Paper.*

evidence thereof, seems so to have dazled your eyes, that you have not been able to finde out a Sophisme, to elude it. This same distinction serves for the other branch of your discourse, concerning the Scriptures. For, if you mean, that the Scriptures have divers or disparat, yea, and contrarie genuine senses, intended by the holy Ghost: you speaks both fallily, and impiously, as if the Spirit of GOD did equivocat in Scriptures, and Scriptures were like to *Apollo's* dubious Oracles. But, if you mean onely, that divers and disparat, yea, and contrarie senses, may be imposed on Scripture, through the ignorance or cavilling humor of men; it is granted. But this hinders not, but that, the truth of Christian Religion, may be demonstrated by its conformity with the one genuine sense of Scripture. Especially, seeing, though there be depths in the Scriptures of GOD, yet they are clear in all things necessarie to salvation. As our Divins have demonstrated in the controversie, *De Perspicuitate Scripturae*. Know you not that of *Chrysostome*. *Homil. 3. in 2. Epist. ad Thess. In divinis Scripturis quacunq; necessaria sunt, manifesta sunt.* Or that of *August*: in *Psal: 88. Et si quaedam sunt testa mysteriis, quaedam tamen sic manifesta sunt, ut ex ipsis facillime aperiantur obscura.* Or what think you, of the boldnesse of *Irenaeus*, lib: 2. *Contra Hereses* cap. 46. *Universa Scriptura Prophetica & Evangelica in aperto & sine ambiguitate & similiter ab omnibus audiri possunt.* Yea, this truth is so luculent, that it hath extorted testimonies from your own writers. Hence *Aquinas* part: 1. quest: 1. art: 10. *Nihil sub Spirituali sensu continetur fidei necessarium quod Scriptura per literalem sensum alicubi manifeste non tradat;* and *Sixtus Senensis* lib: 6. *Bibliotheca Annot. 152.* Affirmes that part of Scripture, *aperiam esse & dilucidam quae complectitur summa rerum credendarum, principia & praecepta bene vivendi praecepta & exempla.* So that, were I not resolved to keep you at your worke, as an Opponent, it were easie thus to redargue, all which you have said.

If the Scriptures be clear in all that is necessary

cessarie to Salvation, then the Religion of PROTESTANTS, hath a clear ground to prove it self to be a true Religion.

But the first is true, *Ergo.*

The Sequell of the Major is so clear, that your Romanists have no other evasion, but to accuse the Scriptures, sometimes of obscuritie, sometimes of ambiguity, as being capable of divers, yea, of contrarie senses. And in this, you imitate the old Hereticks, as appears, by that luculent testimonie of *Irenaus, lib: 3. cap: 2. Cum ex Scripturis arguuntur in accusationem convertuntur ipsarum Scripturarum, quasi variè sint dictæ, & non possit ex his inveniri veritas, ab iis qui nesciunt traditionem.* The assumption is proved at length by PROTESTANTS, in the controversies *De Perfectione & Perspicuitate Scripturae.* When you have tryed all the art of Iesuitical Sophistrie, to disprove these popular discourses (as in the height of your Spirit, you are pleased to terme them,) I hope you shall find them both solid and impregnable.

This may silence your clamour, that I should produce a ground, by which the truth of the PROTESTANT Religion may be proved, for you suppose, that you are tyed to no more, but to presse me to produce the grounds of the PROTESTANT Religion, that you may impugn them. But, to silence this your vociferation, you may remember, first, that I have demonstrated that you are tyed to doe more. Had you indeed undertaken, to prove the *Hypothesis* of the *Atheist*, that there is no true Religion at all, in this case, you might have demanded of me, a ground to prove a True Religion. But when you asseme, that, there is a True Religion, which hath peculiar grounds, which can be verified of none else, you were tyed, to have produced these grounds, and to have demonstrated, that they could not agree to the Religion of PROTESTANTS. Especiallie, I having solemnlie appealed you to instance

instance one ground, requisite to prove the true Christian Religion, which is wanting in the Religion of PROTESTANTS. Secondly, You had not onely in the generall affirmed, that the True Religion had grounds to prove it self; but you had particularly condescended upon one, namely, the knowledge of the assistance (as seems infallible,) of the Clergie, *In actu primo*, to give the true sense of Scripture, before the true sense thereof can be known. Whereupon in my last, I told you, this was expressly denied by us PROTESTANTS, and therefore, appeared you, if you could, to prove it. But you have been so far from doing it, that you have shamefully flinched from it, as shall a little after appear. But thirdly, I have *Ex superabundanti*, though not tyed thereto, by rules of disputing, given you a Ground of the truth of the Religion of PROTESTANTS, namely, *The Perspicuity of the Scriptures*, (but not excluding the use of means,) in all things necessary to Salvation, which you might have collected, from that *Intrinsic ob-jective evidence*, of which I spoke from the beginning. Onely remember, that you call not upon me to prove this, though it were easie to doe it, and hath been done, times without number, by PROTESTANTS, in their debates against your Romanists. But now, we are to keep the rules of disputing, and you have acknowledged, that it is your concernment, *As the Impugner, when a ground is produced, to impugn it*. And therefore, you must either doe your worke, or else become so ingenuous, as to confesse, that you are not able to impugn the truth of God. In the mean time, trouble me not with the cavils of your fellows, which have been often already refuted by our Divines, else, I will remit you to the Authors, who have examined these Sophisms before. But, if you have any new thing, worthe of consideration, you may propose it. I wish you were moved by such principles, as he who said, 2. Cor. 13. 8. *We can doe nothing against the truth, but for the truth*. Yet doe you as you will, *Fortis est veritas & praevalerit*. I had shewed you in my last, that your whole discourse, concerning your four *Synonime* propositions, was both ~~unperspicuous~~ wide from the purpose, and likewise inconsistent with your Tridentine faith. Yet, so rare a disputant are you, that you make no returne to these

these things, what can I conclude, but, *Qui tacet consentire videtur*. The reasons which I brought, have so far prevailed with you, as to make you explicitly grant, that of two propositions, *Objectively Synonyms*, the one may be brought to prove the other, except when both are equally in controversy. But this can be of no use for you, in the present case, untill you disprove the *Perspicuity* of the Scriptures, in these things which are necessarie to Salvation, which, I beleieve, you will finde beyond your reach. This *Hypothesis* also, takes off the cavill of Heretiks, pretending a conformity with Scripture, for these Hereticall vapours, cannot stand before the radiant beams of Scripture-light.

You discover both your Humour, and Ignorance, in alleaging, that it was a *Shift* in me, to say, *That Religion being a complex of many truths, it could not be proven at once*. Suppose a man had an hundred pieces to be tryed, whether they be upright Gold or nor. Can (I beseech you,) this be done, but by bringing every one of them to the Touch-stone? Suppose there were an hundred lines to be examined, whether they be straight or crooked. Can this be done, but by applying each of them to the Rule? Even so, there being a multitude of points of Religion to be tryed, whether they be agreeable to Scripture or not. How can this be done, but by comparing each of them with the Scripture?

I have admired nothing more, since my encounter with you, then your flinching toward the end of your *Fourth Paper*, from your own Principle. *Viz. That the knowledge, of the assistance of the Clergie In actu primo, is a necessarie prerequisite, before the true sense of any Scripture can be known*, from which I had concluded you, to be involved in an *Inextricable contradiction*. I had besides reflected upon a *Paradoxall*, yea, and implicatorie notion of yours, *That something might be affirmed, of an universall object, distributively taken, which cannot be affirmed of every particular, under that universall*. I likewise discovered your Childish, and inconsistent discourse, concerning that word of David, *All men are liars*. I shew further that your last *Dilemma*, concerning the Clergies assistance, did fall so heavily on

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your

your own head, that your *Romists* could have no infallible certaintie, that they had any Clergie at all; let be, that they had this pretended assistance. Yet to these things, and many more, which here were tedious to me to repeat, you make no more particular Reply, then if they had never been objected to you. Is your silence, the strongest confutation of your Adversary? All I find you saying is, *What contradiction can it be to say, that the actual operation, or Actus secundus, doth necessarily suppose Actum primum.* But, *Quid hoc ad Rhombum?* Was this the question betwixt you & me, whether the *Actus secundus* did presuppose *Actum primum*? From which, no more can be concluded, but, that they who give the true sense of scripture, when they give it, have assistance, *In actu primo*, to give it: which no *Protestants*, or rationall man ever denied. Yet, if you understand your Jesuits principles, the *Actus secundus*, or actuall operation, doth not necessarlie presuppose such an infallible assistance, *In actu primo*, as here you seeme to plead for. For according to them, *Omnia qua tenent se, ex parte actus primi*, in free agents, may consist, *Cum actu, vel, actu contrario, vel actus negatione.* But to leave this, the question betwixt you and me, was, as appears by your former Papers, *Whether the knowledge of the Clergies assistance, in actu primo, be a necessarie prerequisite, before we can know the sense of Scripture, given by them, to be true?* Which is vattlie different from what you now assert. Who seeth not the difference betwixt this proposition, *He that gives the true sense of Scripture, when he gives it, hath assistance in actu primo, to give it?* And that other, *Before I can know the sense, given by such an one to be true, I must antecedently know, that he hath assistance in actu primo, to give it?* It is true, one cannot exercise the operations of Seeing, and Hearing, (which are your own examples,) unlesse he have a sufficient abilitie, *In actu primo*, to exercise these operations. But he may exercise them, although he doth not know, and actually reflect upon the facultie which he hath, *In actu primo.* A beast both Sees, and Hears. so doeth an Infant, who yet, cannot reflect upon the *Actus primus*, of these operations. I can hardly say, whether

whether in this prevarication, you have discovered more craftie falshood, (you must excuse this plainnesse,) follie, or impudencie. Onely henceforth, I commend to you, that rule of *Ruffin*, *Lib. 1. historia Ecclesiastica cap. 11. Dolis apud ignorantes locus est, scientibus vero dolum intendere, non aliud est quam risum movere.*

Afterwards, you bring your old *Dilemma* upon the Stage againe, but in a more ludibrious dresse then before. *Either say you, we can produce some speciall grounds, whereby may be made manifest, that our Clergie men are qualified, in actu primo, with sufficient ability, to give the true sense of particular texts of Scripture, and then let them be produced, or we are destitute of them, and then it is impossible, that our Clergie men can give the true sense of Scripture, Because, it is impossible to doe any thing, in actu secundo, without a speciall habilitie, in actu primo, to doe it. And so they can onely guesse at it. Who doth not see, how this judicious Dilemma, such as it is, doth recoyl upon your own head, Mutatis mutandis? But I did canvase it so fully in my last, both by retortion, and direct answer, which you have not as yet adventured to take under your consideration; that I must remit you back, to what was then said. Only now, I take notice of your ludibrious confirmation, of the latter branch of your Dilemma, viz. that, if we cannot prove antecedently, that the Clergie hath assistance, In actu primo, to give the true sense of Scripture, then it is impossible, that our Clergie can give the true sense : Because, it is impossible to doe any thing, In actu secundo, without a speciall abilitie, In actu primo. It is a wonder to me, how ever such a Childish consequence, could drop from the pen of one, who wold be reputed a Scholer. Is the Sequel good, A negatione probationis, ad negationem ræ esse? Because you, or I, cannot prove that such a thing is, doth it therfore follow, that it is not? Because I cannot infallibly prove, you to be *Mr. Dempster, the Jesuit*, Doth it therfore follow, that you are not he? who but a child wold conclude, that, because I cannot prove *Antecedenter*, and a priori, that such a Doctor of the Church, hath an assistance In actu primo, to give the true sense of Scripture, therefore, he hath it not?*

The Spirit breaths on whome, and where he pleases. The assisting influence of the Spirit, may be given, when I cannot demonstrat *A priori*, that such a one hath it, *Hic & nunc*. But surest arguings in such cases, are, *A posteriori*, from the effect. Such an one hath given the true sense of Scripture, *Ergo*, he had the assistance of the Spirit to give it. Had you but consulted with your Romanists Principles, you would have found, that you were under a necessity to acknowledge the truth of this. For you pretend not to conclude peremptorily, and antecedently of any Doctors of your Church, that they have this assistance, *In actu primo*, for giving the true sense of Scripture, except of your *Pope in Cathedra*, and *generall Councils*, yea some of your Authors dare not conclude so much of them. Will you therefore say, that none beside the *Pope*, and the *generall Councils*, can give the true sense of Scripture? You cannot prove antecedently, by any *Medium*, that *Tostatus*, *Toletus*, *Pererius*, *Esthius*, *A Lapide*, &c. had assistance, *In actu primo*, to give the true sense of Scripture, For none of these were *Popes*. Nay, nor can it be proven, *A priori*, that *Austine*, *Jerome*, or *Chrysostome*, had this assistance, *In actu primo*. Will you therefore conclude, that none of these, ever gave a true sense of Scripture, but onely guessed at it? But the root of your mistake, is, that you apprehend, the objective ground, on which our belief to such a truth is built, must be the Perswasion, We have, that such a Doctor, is guided by such an infallible assistance, which is a manifest untruth. For whereupon I pray you, is that perswasion grounded? That must surely have another foundation. But because you had so often insinuated this, therefore I did appeal you, and againe doe appeal you, to produce Grounds for this pretended *Infallibility* of your Clergie; or else, I will take your silence, for an evident desertion of your cause.

Your last brawl is, because I had said, that what ever solid Grounds were brought by *Tertullian*, and the rest of the ancient *Apologists*, to prove the truth of the Christian Religion, or are to be found, in the late Tractats of *Morney*, *Grotius*, *Amyrald*, and *Vives*, *De veritate Religionis Christianae*, These also prove the truth of the Religion of PROTESTANTS. Who (say you,) will not laugh at this answer, as if there

there were no Christian Religion, but your Protestant Religion? And then your choler is stirred, that you should be remitted to our Authors, *Mornéy*, and *Grotius*. I confesse, smyling and silence, are your best *Topicks*. But, laugh you, fret you, you must hear truth. Are there, I beleech you, more true Christian Religions then one, that you say, *As if there were no Christian Religion, but your Protestant Religion?* Sayes not the Apostle, *Ephes. 4. 5. Una fides, unum baptisma*, One faith, one Baptisme? We shall not therefore declayne this *lest*. Prove, if you can, our Religion, not to be the Religion of the purest, ancient, primitive Church, in the first three Centuries, or that there is an essential difference, betwixt their Religion and ours, and I shal yeeld to you the Buckler, and grant, that our Religion is not the true Religion. But you may sooner pull the Sun out of his Orbe, then performe this. Nay, if I were not resolved to keep you, at the probation of your *Assumption*, I might argue thus.

That Religion which in all its essentials, agrees with the Religion, of the purest and most primitive Antiquitie, in the first three Centuries, must be the true Religion.

But the Religion of PROTESTANTS, in all the essentials thereof, agrees with the Religion of the purest, and most primitive Antiquitie, in the first three Centuries.

Ergo, the Religion of PROTESTANTS is the true Religion.

The *Major*, you must admit, or else, condemne the primitive Church
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§4 *An Answer to the Jesuits fourth Paper.*

yea, and Christianitie it self. The *Assumption* is evident, by comparing our Religion, with the apologies of *Tertullian, Iustin Martyr, Athenagoras, Arnobius, &c.* I appeal you, out of all the authentick writings of the Fathers, of these three *Ages*, to produce one essential difference, betwixt their Religion and ours, But on the contrary, it were easie from this same *Principle*, to demonstrate that your Romish Religion, is not the true Religion, Thus,

If the *Romish* Religion, differs in its essentials, from the Ancient *Christian* Religion, in the first three Centuries, then the *Romish* Religion, is not the true Religion.

But the *Romish* Religion, differs in its essentials from the Ancient *Christian* Religion, in the first three Centuries.

Ergo, the *Romish* Religion, is not the true Religion.

¶ The *Major* is clear, the true Christian Religion being but one. For prooffe of the *Assumption*, I remit you to that *Formula fidei*, or *Romish Creed*, contrived by *Pope Pius the fourth*, which is set down by *Onuphrius* in the life of the said *Pope*, to which all the Bishops of your Church must solemnly swear. In which, after the *Constantinopolitan Creed*, there be added many articles, which never were, either in the *Apostolick Creed*, or in the *Nicen*. Or in the *Athanasian*, or in the *Constantinopolitan*, or in any other *Christian Creed*, much above the space of three hundred years, after Christ. Nay, in it, all the articles defyned in the *Council of Trent*, are declared to be, *Fides vera Catholica, extra quam nemo saluus esse potest*; the true Catholick faith, without which there

can be no Salvation. Now I appeal you, to produce any evidence from the indubitat writings, of the first three Centuries that this was the faith of the Catholick Church in these three Ages. Which if you doe, here under my hand I engage, to become a Papist. If you cannot, (as I am perswaded you are not able.) then confesse that your Religion is not the true Christian Religion. Nay, learned Divines amongst the rest *Crahanthorp*, in his *Defens. Ecclesie Anglicanae. contra Spalat. cap. 15. num. 4.* And long before him, Bishop *Juell*, in a Sermon preached at London, Anno One thousand five hundreth and sixtie, appealed the Doctors of your Church, to produce, either Church, Councils, or Fathers, for the space of six hundreth years after Christ, who maintained all these *Articles*, which now are concluded, by the forementioned *Formula fidei*, of *Pope Pius* the fourth, to be necessarie to Salvation. And yet, to this day, none of your men have been able to performe this. Was it (I pray you,) a point of faith, necessary to Salvation, in the first three Centuries, (I might goe much lower;) to acknowledge the Church of *Rome*, the Mother and Mistris of all Churches? Or the headship of the Bishop of *Rome*, over the whole Catholick Church? What meant then the opposition, made to *Pope Victor*, by *Polycrates*, and the *Asiaticks*? or by *Cyprian*, and the *Africans*, so *Pope Stephanus*, not to mention others? Or was it a part of the Christian faith, necessarie to Salvation, in the first three hundreth years, that Images were to be adored? that there is a Purgatorie after this life? That Bread and Wine, are transubstantiated into the Body of Christ? That the Communion ought to be given, under one kynd, abstracting the Cup from the people? As to this last, I shall present to you, the testimonie of your own *Cassander*, (by which you may judge of the rest,) In Consult. *Art. 22.* *Satis compertum est universalem Christi ecclesiam, in hunc usq; diem, occidentalem vero, seu Romanam, mille amplius a Christo annis in solenn: & ordinaria hujus Sacramenti dispensatione, utramq; Panis & Vini speciem omnibus ecclesie Christi membris exhibuisse, id quod ex*
immemoris

*innumera veterum Scriptorum tam Græcorum, quam Latinorum testimo-
nii manifestum est.*

You needed not to have offended, that I remitted you to *Morney*, and *Grotius*, especially, I having joined with them your own *Vives*, and these Tractats, not having been written in opposition to you *Papists*; But against *Jews*, *Heathens*, and *Mahumetans*. And it was but shallownesse in you, to desire me to squeeze them, for one ground, to prove the truth of the PROTESTANT Religion, seeing, I did appeal to all the solid grounds that ever were made use of, either by Ancients, or Moderns, either by these of the Eastern, or Western Church, either by PROTESTANTS, or *Papists*, to prove the Christian Religion against *Heathens*; that it might be examined, whether these did not likewise prove the PROTESTANT Religion to be true. Squeeze you them all; and if you find it not to be so, *Herbam dabo*. Onely I must adde, that these last named *Authors*, were Persons of such eminent learning, that neither you, nor I, need to be ashamed to learn a lesson from them.

This much further I have written, then once I intended to have done, so long as you hold on in your trifling straine. But unill you answer to all the particulars of this Paper, and to these you have omitted in my former Papers, know, that I will looke upon any thing that comes from you, as unworthie of a Reply.

I shall close with that saying of Cyprian, *Epist. 40. Qui mandatum Dei rejiciunt, et traditionem suam statuerè conantur, Fortius a vobis (& nobis), et firmiter respuantur.*

Aberdene June 9. 1666.

John Menzeis.

The



The Iesuits fifth Paper.

An Answer to a fourth Paper of Mr. I O H N
M E N Z E I S, wherein he continues, to per-
swade; that the grounds which he produc-
ed, for the truth of the *Protestant Reli-*
gion, were not meer shifts
and evasions.

June 13. 1666.



THIS your fourth Paper, sarying the date of the ninth
of June, came to my hands the twelfth of June, and
in it you make a more ample muster of your ordinar
digressions, contumelies, and misapplied Eruditions,
though you know, that the better sort esteems this
weak mens weapons, and clear testimonies of a deserted
cause, but it seems all one to you, if by this means you can uphold your
reputation with the *Vulgar* sort, who seeing you blot so much Paper,
remains in conceit, that you retaine still your post. If I had the qualifi-
ties, to render me worthis of your friendship, I would in a homelie, and
friendly manner, suggest to you a compendious way to spare Paper; ob-
serving onely thir three omissions. First, that you omit all excusa-
tions out of the way, that is to say, that you omit all these things, with-
out naming of the which, the present controversie may be fully decyded.
Secondly, that you omit all contumelies, and undervaluing words, as

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more besetting a scolding Wife then a Scholer. Thirdly, that you omit all these things which cannot favour your Religion, but with this inconvenient, that in the same degree, in the which it favours you, it must favour and shelter a false Religion, and which is holden by your selves for a false Religion. And I hope, that you will grant thir things, to be very rationallie demanded of you; since it is known, that there is a great difference to be put, betwixt the handling of a controversie in a Pulpit, where one railes at randome, having none to contradict him, and the handling of it in a School way, where you must foot your bowle, and hold you within the score; under the paine to be exploded. Now if you will be pleased to observe thir three things, which are so rationally demanded, I oblige my self to make it good, that you will not be able to put ten lines in Paper, which shall be judged to make to the purpose in the present controversie. And for prooffe heriof, you may be pleased to take all your foure Papers, misaplyed as they are, squeeze them, and see if you expresse out of them thir ten lines, tak ng first away, thir three things; to wit, Digressions about other matters, Contumelies, and base flying words, and things that cannot favour your cause without favouring in the like degree a false Religion. And since it is to be presumed, that none can expresse more substance out of your own Papers, nor your self, it is expected of you, that after you have taken the pains, to blow away all this chaffe; you will show, that there remains greater quantity of solid corne upon the floore, then can be contained in ten lines of Paper.

That it may appeare, how farr you wander out of the way, you must be content to have patience, that the maine point be laid alway againe and againe before you, which is, the Protestant Religion cannot be the True Religion, or the Religion to the which, GOD hath tyed the promise of eternall life, and consequently, whosoever aims at eternall happinesse after this life, or intends to save his soul, is obliged to quit it, and to betake himselfe to a diligent search for the true Religion, prescinding for now, where it is to be found, and insisting only for the present, that the Protestant Religion is it not. This is both a substantiall point, and proponed in so clear terms, that none can but understand it. And it

is proven by this one Syllogisme.

That Religion cannot be a True Religion, which hath no speciall grounds or principles, to prove it self to be a True Religion, or a Religion conforme to the true sense of the letter of the word of GOD.

But the Protestant Religion, hath no speciall grounds or principles, whereby it can prove it self to be a True Religion, or to be a Religion conforme to the true sense of the letter of the word of GOD.

Ergo, the Protestant Religion cannot be a True Religion.

To this Syllogisme you answered first, cavilling the forme of it, as composed of two premisses negatives, and so concluding nothing. But in this you discover grosse ignorance, confounding and calling negative propositions, affirmative premisses of objective negations. Next you come to deny the subsumption, that is, you deny that the Protestant Religion hath no speciall grounds to prove it self to be a True Religion, or to be a Religion conforme to the true sense of the letter of the word of GOD. And you adde, that since the subsumption is denied by you; it is my part who is the Opponent, to prove it. Let it be so. But hath it not been sufficiently proven, first, Because, if it have any good grounds, they are producible, but they are not producible, or else produce them. Next, hath it not been often inculcat, and is now of new inculcat, that the Protestant Religion hath no speciall grounds or principles, to prove it self to be conforme to the true sense of the letter of Scripture, but such

that with as great reason may serve to prove a false Religion, to be conforme to the true sense of the letter of Scripture. Ergo, it hath no true principles or grounds, because a true principle is not of an indifferent nature, but is so determinat to truth, that it cannot protect nor shelter any error. Now, that it may appear, that all the principles, or grounds, which you bring to prove the truth of your Religion, are indifferent, and consequently, cannot be true principles, we shall runne them over and lay them open to the view of all.

The first ground you produced is, that your Religion hath objective truth, and objective ground, or evidence, and can sufficiently show, and prove it self to have this truth, upon condition that it encounter with a well disposed intellect. But all this may be assumed, and is assumed by a false Religion; or assigne some reason, wherefore you have right to assume it, and they not.

The second is, that your Religion is easily known to be a true Religion, by applying and confronting the tenets of it with the Word of God, as a man is easily known to be an honest man, by confronting his actions with the Law; as likewise, a line is easily known to be straight, and not crooked, by the conformity it is seen to have with a right rule. But what false Religion is there, that doth not apply all this to themselves, with as great reason as you doe. And though the letter of Scripture, is of it self, capable onely of one genuine sense, to wit, which was intended by the holy Ghost, which is all the shift which you adde now in this last Paper. But what makes this for you, since you bring no reason, whereby may appeare, that the sense which you give to the letter of Scripture, is that one genuine sense intended be the holy Ghost, or that the sense which you give, is that right rule, by the which all crookednesse is to be known? You think it is enough to say thir things, without any prooffe, as if a Religion, which you your selves gives out for a false Religion, did not with as great reason pretend all this for themselves.

The third is, that Religion is not an individuall truth, but a complex of many truths, which cannot be proven altogether but one after another. As a man who hath a hundred pices of Gold, and would prove whether they be upright Gold or not, this prooffe cannot be done, but by bringing

bringing every one of them to the Touch-stone. But this likewise may be assumed, with as great reason by a false Religion, or assigne wherefore they may not use this shift as well as you, when they are required, to give some ground for the truth of their Religion.

The fourth is, that the grounds which Tertullian, and the holy Fathers brings to prove the truth of Christian Religion against Paganes, proves likewise the truth of your Protestant Religion. But this with as great reason may be assumed by any Christian false Religion, or show wherefore not.

The fifth that you adde in this Paper now is this, that the perspicuity of Scripture in all things necessarie to Salvation, is a ground to prove the truth of the Protestant Religion. But though this were true, what makes it more for the truth of your Religion, nor for the truth of a false Religion, (since they with as great reason as you, may and does pretend, that the tenets which they hold as necessary to Salvation, are clearly contained in Scripture.

Likewise, you have been often pressed to produce grounds, whereby might be shoven, that your Clergie hath In actu primo, some peculiar assistance to give In actu secundo, the true sense of texts of Scripture, which doeth not prove the like assistance, to the Clergie of a false Religion. So that in handling of Scripture, you are all one with them, having no more assistance to handle it rightly then they have. As to that which you adde now in this Paper, that this sense, which is given by a Doctor to a text of Scripture, may be the true sense, though neither he, nor others reflect or know any thing of the habilitie that he hath In actu primo, to give this true sense, for, Spiritus ubi vult spirat. But though this answer wer to the purpose, may it not be assumed with as grypt reason in favour of a false Religion. Next, you force me to discover the shallownesse of the discourse that you make here, because it seems, you onely intend to induce a plausible and glittering scroose upon things, to dazle the eyes of simple people, not caring what stuffe ly under. For the question, is not, whether a thing may be truelie such in it self, though I doe not know it to be such, nor knows any thing of the causes whereof the truth of it depends, since things are such and such in themselves, whe-

ther they be known or not known by us. Neither is the question about matters of Science, where objective evidence convicts the understanding to assent, and that independently of all authority of the Proposer. But the question is, about matters of Faith, where all the motive to induce one to believe a thing, is reduced to the authority of the Speaker, and according to the divers degrees, that are found in the authority of those that speak a thing, so are the correspondent degrees of firmness in the assents whereby the hearer believes such things, and because, the authority of GOD is a supreme authority, and above all other authorities, therefore the assent that is due to such authority, when it speaks or reveals any thing, must have a firmness, above the firmness which other assents have, and which we give to matters proposed onely by inferiour authorities. Now I ask, how can people be induced to exercise one Act of faith, or to believe with that firmness which is due onely when GOD speaks or reveals a thing, if they be not first assured that GOD speaks by the mouth of such a man, and consequently, that such a man hath sufficient assistance and direction In actu primo; that he cannot deceive nor speak one thing for another. Now, you are required to produce some speciall ground, whereby the people may be assured, that their Clergie who should instruct them in matters of faith, hath this assistance In actu primo, and which is necessary if they would beget supernaturall faith in their hearers, that is to say, Such a belief whereby the hearers doe adhere above all, to the things that are proposed to them, as revealed by GOD in such texts of Scripture, otherwise it will follow that the assistance which you have does not exceed the assistance which the Clergie of a false Religion have; and consequently, that preach what you will, and though you rune over the whole Bible, you will never be able by your preaching, to produce so much, as an *sol Act* of supernaturall faith in your hearers.

Out of all this appears, at what poor posture you have reduced the truth of your Religion, notwithstanding, that in the beginning, you did so bravely undertake to maintain the truth thereof, before whomsoever, against whomsoever, and in whatsoever place. And likewise to this effect, have spent and blotted so much Paper, since all ends in this, that
your

your Religion is indeed true, but so, that it cannot be shown wherein it differs from a false Religion, as if one had taken in hand, the defense of the honestie of a man, and after long pleading at the barre, and brought the matter to this passe, that he were declared to be indeed an honest man, but such an honest man, that there were no seemable difference betwixt him and a knave.



Mr. JOHN MENZEIS, his Answer to the Jesuits fifth Paper,
Which was not delivered to Mr. John Menzeis
till June 15. 1666.

Some Animadversions on the Iesuits fifth Paper.



OW forcible are right words, but what doth your arguing reprove. Job 6. 25. You are pleased to censure the Prolixity of my Papers, but you might have known that of Seneca, Epist. 48. Longiore mora opus est ut solvas questionem quam ut proponas.

You take the boldnesse also, to asperse these lines with Impertinencie. But were not you afrayed whom I had so oft convicted of manifold Impertinencies, to have it reponed to you, Calvus calvo calvitium ne objicias? Is not the true crime whereof these poore lines are guilty, because they have

have touched you in the quick, so, as you are not able to answer, and therefore, they must be endyt of *Impertinencie*, though you could not particularize one impertinent line? But I shall be sure to let them, that they shall not decline, to have their *Pertinencie* examined by your Romish *Inquisitors*, though your *Pope*, like an other *Rhadamanthus*, presided in the Court. Onely your *Fathers* would remember, that we *PROTESTANTS*, are not besotted with an *Implicit faith*, as if there chaires were made of Irish timber, which cannot bear a Spider. Wherefore, they had need to be more cautious then you have been, and not to deliver there naked affirmations for *Oracles*. In the mean time, you are required, to verifie this your ignominious accusation, with particular instances; (for, *Dolus est in generalibus*,) as you would not convict your self to be a *διδασκαλος*, and to have drunk in that *Machiavillian* principle, *Calumniare audacter, aliquid adhaerebit*.

You fret at the plainnesse of my Admonitions, but could I have chosen a more proper medicine, to purge you of your tautologizing, and tergiversing humor. Yet, for what I can discern, your disease is liketo prove so pertinacious, and malignant, that well it may be reckoned, *Inter Medicorum opprobria*. Neverthelesse, if you can pitch upon one of my expostulations, for which you have not given too much ground, you may hold it for a contumelie.

You fill up the Paper, wherein you should have examined my Reply, with an excentrick discourse, concerning *Rules of brevity*. But in this, as in all the rest, you are so unhappy, as to be an impudent transgressor of your own Canons. For had you waved *Impertinencies*, you had not transmitted any of these lines to me, since your first Paralogisme. And for contumelies, you think me too narrow a marke to shoot at, unlesse you reproach the whole Ministrie as *Railers at random*. But there was a more compendious *Rule for brevity*, then all these which you have named, which I wonder, you did not recommend from your own practise, viz, to passe in silence, what ever seems to be of moment, in the Paper of the Adversary, & to hold that for a learned confutation. This is all the *Laconick* conciseness which I have discovered in your discourses; which how justifiable it is, or satisfying

satisfying to the judicious Reader, when you come to your self, you may judge.

Doth not the shamelesse repetition, no lesse then five times, and still in *Falso*, of that one insignificant, and often confuted Syllogisme, without any prooffe, bewray both a disperat cause, and an emptie braine? If you produce it the sixth time, you may for me, goe on till you come to the perfect number of the Beast, Six hundred and sixty six. Are not your *Recollected colworts*, of hard digestion with your own self, which doe regurgitar so often with you?

If both the premises, of your famous Syllogisme, be *Affirmatives*, (as here you alleage, to cover the informality thereof,) how then is the Conclusion a *Negative*? Or what pretext had you hither too, for shunning the probation of your *Assumption*, but because it was a *Negative*? Or might you not have shewed, as you were required, how in our Language, you would have expressed these propositions more *Negatively*, if you had intended to make them *Formall Negatives*? But perhaps, this may be one of your *Mysteries of Jesuisme*, so to oppress yourselves, that men shall not understand, when you *Affirm*, or when you *Deny*.

Your frequent repeating, and glorying in this ludicrous Syllogisme, tempts me, to discover more of its vicioisie, then once I intended. Though I for brevity, did onely deny the *Assumption*, and did require no more from you, but the probation thereof, yet I might have denyed both *Major*, and *Minor*, yea, and the *Conclusion* also. I say, first, I might have denyed the *Major*. For the True Religion, and the true sense of Scripture is the same. What is the True Religion, but the true Doctrine of Salvation? And is not the true sense of Scripture the true Doctrine of Salvation? Now must the true sense of Scripture, have a ground to prove that it is conforme to it own self? So, that your *Major*, which I did let passe, might justly have been questioned. Next I denyed the *Assumption*, because, Religion or the Doctrine of Salvation, may be considered under a double notion, either as revealed in Scripture, or as professed by men. Under the former notion, it is the very true sense of Scripture, and so to prove it

to be conforme to the sense of Scripture, were to prove it to be conforme to it own self, and that *Sub eadem formalis ratione*. But under the latter consideration, namely, as professed by us, the truth of Religion may admit of such a probation, as when the truth of an *Apograph*, is proven by its conformity to the *Autograph*, or the truth of a *Transumpt*, by its conformity to the *Original*. Nay, lastly I added, that I might have denyed the *Conclusion*; because of the informality of the whole structure, which you have been endeavouring to palliat, by your formall and objective negations, yet have you not been able to salve. May you not by all this discern, that your gloriation hath been *De re nihili*, yea in your own shame?

You subjoine a piece of notable Pageantrie. For though hitherto you have been declyning to prove the assumption of your *Syllogisme*, yet now with a brazen fore-head, you affirme you have proven it, and that oftner then once. But how I pray you? Because forsooth, you have here twise magisterially affirmed, that there can be no grounds of the truth of the Religion of PROTESTANTS produced, which cannot be verified of a false Religion, and these your two affirmations, you hold for two learned probations. But are not your affirmations, Synonyma's, upon the matter with the denyed assumption, and equally in controversy with it? Think you us so simple, as to beleave your assumption, because you doe once and againe, affirme it to be true? Then indeed, you might conclud us, as well as your self to be,

Bæotum in patria crassoque sub aëre natos.

Atleast, you could not be ignorant, that I would desiderat a probation of your *Affirmations*, as well as of the denyed *Assumption*. And it hath been often told you, that by rules of disputing, you could not ty me, to produce *Grounds* of the truth of our Religion; you being the *Opponents*, and having affirmed, that there is a true Religion, which hath peculiar *Grounds*, competible to no false Religion. Therefore, had you either manifested that candor, wick might have been expected, or endeavoured the satisfaction

faction of consciences, you would have produced the *Reciprocall Grounds*, of the True Religion, and have essayed, to show that they could not compet to the Religion of PROTESTANTS, especially, I having often appealed you *Sub periculo causa*, to produce one ground of the true Religion, which is wanting in the Religion of PROTESTANTS, but *Hic habet aqua*. Consider therefore this *Dilemma*. Either you acknowledge that there is a true Religion, having peculiar and reciprocall Grounds, which can be verified of no false Religion, or not. If not, then it is not onely the Religion of PROTESTANTS which you impugne, but all Religion, and it is *Atheisme* which you goe about to establish. If therefore you grant, that there is a True Religion, which hath these peculiar and reciprocall Grounds, let them be produced, and let it be examined, whether they doe agree to the Religion of PROTESTANTS or *Romanists*. *Hic Rhodus, hic Saltus*. Had you not distrusted your cause, you could not being the Opponent, have shifted this so long.

But to put a more speedie period to this controversie, I had condescended, to mention to you Grounds of the truth of the Religion of PROTESTANTS, which are not really competible to any false Religion, however they may be pretended too. It is hard to me to tell, whether in your enumeration of them, or in your ludicrous way of confutation, you manifest more Childish weaknesse and folly.

And first, in the enumeration of the grounds of Religion, you number up five, more indeed, then ever I gave you. For the first two, namely, the *Intrinsic objective evidence* of Religion, and *The conformity thereof to the word of GOD*, were never mentioned by me as two distinct grounds; yea, your self in your third Paper, reckoned these as *Synonima's*, and therefore, you but play the child in reckoning them as distinct. Neither is the fifth ground which you mention, concerning *The perspicuity of the Scriptures*, to be adequately distinguished from these. But your cheife prevarication is, in that which you mention, as the *Third ground* of the

truth of our Religion, namely, that Religion being a complex of many divine truths, cannot be all proven at once, but by comparing each of these truths with the word of GOD. I could not have expected, that a man who was not in a perfect *Delirium*, could have bewrayed such stupidity, for this was never laid down by me, as a Ground of our Religion. Nay a Child might have discerned by the very terms, that this was onely brought as a reason, why in such a short Paper, I could not be tyed to give you the grounds of our Religion. For it were to tye me, as matters are now stated, to writ a whole bodie of controversies. What an impudent cheat then is this, you would put upon your Reader, to substitute that, as a Ground of the truth of our Religion, assigned by me, which in very deed was brought by me as a reason, why I was not tyed at this time, to give you any grounds? Henceforth therefore, when you goe to impugne any thing in my Papers, propose it in my own terms, else I must say to you in the words of the Poet,

*Quem recitas meus est, O Fidentine, libellus,
Sed male dum recitas, incipit esse tuus.*

You discover no lesse weaknesse, in your trifling confutation, of these grounds of Religion, for all ye say to every one of them, which five times you doe repeat, is that a false Religion may alleage all these grounds. But herein, you play the silly Sophister, *Ab ignoratione eleuthi*, for the question is not, whether the PROTESTANT or true Religion hath grounds, which a false Religion may not alleage or pretend, but whether the PROTESTANT Religion hath grounds, which cannot be verified of a false Religion? I freely grant, that a false Religion, may lay claime to the grounds of the true Religion, as the mad man of *Athens*, laid claime to all the Ships that came into the Harbour as his own, though none of them were his. But the Grounds of the true Religion, can never be verified of a false Religion. It was not enough then for you, to say, that a false Religion, may lay claime to those Grounds, nay, nor was it to the purpose, unlesse you could also have shewed, that the Ground of the PROTESTANT Religion, namely, *Conformity with the Scripture*, might be verified of a false Religion.

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This you ought to have shoven, if you had intended a real confutation of my grounds. But this you will find as impossible for you, as to remove the Earth from its *Axis*.

If you looke againe, to my last Paper, you will finde, that in stead of these *Five grounds*, of your mustering, I gave only these *Two grounds*, from which indeed, the truth of the Religion of PROTESTANTS, and the falshood of the present Romish Religion, may be discovered. The first was, *The perspicuity of the Scripture, in all things necessarie to Salvation*, which I did confirme by luculent Authorities, which you have not once dared to examine. The other was, *From our Agreement in essentials, with the faith of the purest, and most Ancient primitive Church, in the first three Centuries*. And with all, from this I deduced, a demonstration of the falshood, of your now Romish Church, and Religion, from the discrepancy thereof in essentials, from the faith of the Catholick Church, in the first three Centuries; which I confirmed from your *Formula Fidei*, or *Popish Creed*, contrived by *Pope Pius the fourth*, which differs in its essentials, from the faith of the Church, in the first three Centuries. Had you been willing, that impartiall search should be made, whether the truth stood on your side, or on ours, Had you not here matter enough to work upon, both from *Scripture* and *Antiquity*?

But dissembling all my arguments from these principles, you onely give this snifling *Answer*, that they who have a false Religion, may also pretend, that their Religion is also contained in Scripture, and is conforme to the Religion of the primitive Church. To which I *Reply* first, that these forementioned grounds, doe not cease to be grounds, for proving the True Religion, because *Hereticks* pretend an interest in them. Nay on the contrary, Hereticks laying claime to them, is a strong presumption, that they are the indubitable grounds of the true Religion, as a Rogues pretending conformity with the Law, is so far from proving, that the Law is no discriminating Test, betwixt Honestie and Roguery, that it is rather, a vehement presumption of the contrarie. Secondly, Had you resolved to goe to the bottome of the busines, you should have proved, that either these grounds assign-

ned by me, are not proper grounds, for the discerning the True Religion, from a false; or that these grounds doeth really agree to a false Religion, that is, *That a false Religion is perspicuously contained in Scripture, and doth agree in its essentials, with the Religion of the primitive Church, in the first three Centuries, or that these grounds, doe not agree to the Religion of PROTESTANTS.* But none of these doe you once attempt to performe. Nay over againe, you are put to prove any of these, which if you doe, *Tu Phillida solus habeto.* But thirdly, I demonstrate on the contrary, that these are sure grounds, by which the truth of Religion may be discerned, Thus, if Scripture be not a sufficient ground, and *Test*, to distinguish a true Religion from a false, then it must be, either because, it doth not containe *All things*, necessary to Salvation, or because, it doth not hold out *Perspicuously* all these things, for there is no other impediment imaginable, unlesse with the Infidell, you should question the *Authority* of Scriptures. But when we say, that the Scripture is the indubitable *Test*, for discerning the True Religion, from a false, it is to be understood among Christians, who acknowledge the divine *Authoritie* of Scriptures. Consequently, if the Scriptures be *Perspicuous* in all things necessary to Salvation, (as our Divines have often demonstrated, and I cleared in my last, by irrefragable testimonies, both of *Ancients*, and of your own *Doctors*,) then it must be a sufficient ground, and *Test*, to discerne a True Religion from a false. Your cavill concerning the ambiguity of Scriptures, is frivolous. For, if Scripture had not sufficient objective grounds, (means of interpretation being duely used,) to clear its own genuine sense, in all things necessarie to Salvation, then were it not *Perspicuous* which is against the *Hypothesis* laid down, against which you have not adventured to move one *Objection*. So that still it holds, that if Scripture be perspicuous in all things necessarie to Salvation, it must be a sufficient ground, and test, to discerne a True Religion from a false. What therefore remains, but that either you show the Scriptures not to be clear, in all things necessary

cessary to Salvation, or else, that both the Religion of PROTESTANTS, and Papists, be brought to this *Test*, and examined, which of them are really conforme thereunto. But next, as to the other ground, I argue thus. Either the faith of the Catholick Church, in the first *Three Centuries*, was the True Christian Religion, or not. If not, then there was no true Christian Religion at all, *Ab sit blasphemia*. If it was, then what accords with it in its essentials, must be the True Christian Religion; and on the contrary, what differs from it in essentials, cannot be the true Christian Religion, and therefore here againe I appeal you, either to show an essential difference, betwixt the ancient True Christian Religion in these ages, and ours, or, that there is an agreement in essentials, betwixt the ancient Religion in these ages, & your *Romish* Religion, as it is expressed in that *Formula fidei* of *Pope Pius* the fourth, or else to acknowledge, that the Religion of PROTESTANTS, is the True Religion, and that your *Romish* Religion is but a *Farrago* of falshoods, and Innovations, *ὅτι οὐκ ἔστιν ἀληθὴς*.

In your penult section, you whistle like a child, concerning the Clergies assistance *In actu primo*, to give the true sense of Scripture, and you call upon me, to prove that our Clergie hath such an assistance. As if it were a point of our faith, that the knowledge of the Clergies infallible assistance, (for of that onely you must be understood,) were a necessary prerequisite, before the true sense of Scripture can be known. But have I not often told you, that this is denied by us, and also often appealed you, if you could to prove it, else I would hold it for confessed that you could not doe it. But to call you to your duty, is, *Sordo canere*. Yea, from this your assertion, concerning the knowledge of the Clergies assistance, I have showed you to be encircled in an inextricable *Contradiction*, from which, you have never attempted to expedite your self. Onely in your last Paper, you flinched from your own principle, as if you had onely affirmed, that the *Actus secundus*, presupposes *Actum primum*, which none denies. Know therefore

therefore againe, that a Doctor may give the true sense of Scripture and we may have ground enough *To beleeve*, that it is the true sense which he gives, though neither he, nor we, have an antecedent knowledge, of his *Infallible assistance in actu primo*, as a civill Judge, may give the true sense of a municipall Law, and I may have sufficient ground to beleeve, that he hath sensed it aright, though neither he, nor I, have antecedent knowledge, that he hath *Infallible assistance in actu primo*.

Though in all these things, you have bewrayed shamefull weakness, and as a *Thersites*, declyned to examine what was reponed to you in all my Papers, yet now, like a vaine glorious *Thrasus*, in the conclusion, you sing a Triumph, but without a Victorie.

Spectatum admissi risum teneatis amici.

What means this insulting, that you cry out of the poor posture our Religion is brought too? Have you said any thing, that would have reduced the weakest *Tyro*, in our Schools, to a strait? Have I slipped one *Panfilus*, in any of your Papers, which I have not confuted? Hath not all you have written, been fitted *Ad furfures*? Can you say the like of my Papers? Yet you are bold, to compare the Religion of PROTESTANTS, to a Knave, pretending Honestie, and not able to prove it; but, *Mutato nomine narratur fabula de se*. He that would compare your Romish superstition, with the Religion of PROTESTANTS, might aswell compare *Catiline* with *Cato*, the Rogue *Ziba*, with Honest *Mephibosheth*, or the strumper *Thais*, with chaste *Lucretia*. But I shall propose a true Emblem, of the state of our Religion, and yours, from the state of the present debate, betwixt you and me, leaving the application to your own self. Suppose that *Titius* and *Sempronius* stood at the barre, and that *Titius* acclaimed the monopolie of Honesty to himself. And withall, accused his Neighbour *Sempronius* as a verie Knave; because, (as *Titius* alleaged,) he could produce no grounds to prove his *Honestie*. On the other hand, *Sempronius* modestly shew, how easie it were to recriminate, and recorr all these accusations upon *Titius*. Yet though he might have desired *Titius*, as the *Accuser*, to prove his indyement, at

else, to suffer *Secundum Legem rationis*, and to be esteemed as an arrant Knave; yet, he would condescend so far, as to give Grounds by which his *Honesty* might be proven. But with this *Proviso*, that both he, and his *Accuser Titius*, might be brought to the *Test*, that the World might see, who was the *Rogue*, and who the *Honest-Man*. The first Ground to which *Sempronius* appeales, is the Law, protesting that both he and his *Accuser Titius*, may be judged by that *Rule*. The other *Test*, to which *Sempronius* referres himself, for tryall, *Is the practise and example of men of untainted Honestie*, such as *Aristides, Fabricius, Cato, &c.* Protesting likewise, that he be stigmatized as the *Rogue*, whose conversation shall be found discrepant from theirs. *Titius*, though at first a bold *Accuser*, yet not able to endure so accurate a tryall, studies all the subterfuges his poor wit could invent. And first, he declines the Law, alleaging it could not be the Ground of tryall: because it is ambiguous, and admits of diverse and contrarie senses; nor can any give the sense of the Law, except he be *Infallible*.

Which gift of *Infallibility*, *Titius* would have all men to beleeve, though he cannot prove it, to be peculiar to himself alone, so as no sense of the Law may be admitted, but that which he homologates. And for the example of *Aristides, Fabricius, and Cato, &c.* They are too strict Paterns for *Titius*; yet not daring openly to condemne them, he makes this evasion. What Knave, sayes he, is there, that may not pretend conformitie both with these, and also with the Law? But *Sempronius* gravely answers, that however Knaves might pretend conformity both to the Law, and *Practises of Good-Men*, yet they had it not. And againe, he solemnly protests that the matter might be put to exact tryall, whether the *Accusers* or his conversation were agreeable to the Law, and these untainted Paterns of *Honesty*, and withall added, that it was an intolerable reproach, thrown both upon the Law, and the Lawgivers, that a Law was given to people to walk by, which no man except *Titius*, with his pretended infallibilitie, could understand. Is it not strange (said *Sempronius*,) that my *Accuser Titius*, can speake his accusation so intelligibly, that a Child can understand the sense thereof; and yet that our Lawgivers had

not so much wit, as to expresse the Laws, which they would have to be the Rule of our lives, in intelligible language? What prudent Senators, would suffer themselves, and Lawgivers, thus to be reflected upon by *Titius*, and would not, for his pleading after this manner, condemne him as a petulant Rogue? The application of this *Embleme* is left to you, and to the judicious Reader.

I have made so many experiments upon you, that if there had been any *Mercurie* in you, in all probabilities, before this time it had been extracted; but the longer I deal with you, the greater Dounce doe you appear. I am both wearied, and ashamed, to grapple further with one, who multiplies such Childish impertinencies, and notorious falsehoods. Least therefore I should seeme, *Cum Cretenſi Cretizare*, I discharge any further exchange of Papers with you, except you change your straine.

Yet because I know the '*Genius*' of many of your Party to be such that if you transmitted to me a *Rapsody* of perfect *Non-sense*, to which no answers were returned, you would glory, as if you had approven your self, as a *Doctor Irrefragabilis*. Therefore, to put a check to this insolencie, and withall, to satisfie the judicious, I adde two things. And first, you are required, though an Adversarie, to doe me so much Iustice, as when you communicate to others any of your Papers, that you doe likewise communicate my Answers; and then I shall decline no rationall Person, either of your, or of our profession, who is not either Ignorant, or Blinded with prejudice, to sit as Umpyre, or Arbitrer betwixt you and me. If you doe otherwise, after so solemn admonition, it will be an evidence, that you are conscious, that your Papers are naught, and not able to abide the *Test*. But next, if you find an abler Person then your self, that can manage this debate, to better purpose then you have done, he shall not GOD-willing lake an answer, so far as the interest of truth doeth require it. In the mean time, I say to you, as *Cyprian* did to *Demetrian*, *Oblatantem te & ore Sacrilego & verbis impiis obstreptentem frequenter*

An Answer to the Jesuits fifth Paper. 75

frequentius Demetriane contempseram, melius existimans errantis imperitiam silentio spernere, quam loquendo dementis insaniam provocare. Nec hoc sine magisterii divini & Numinis auctoritate faciebam, quantum scriptum sit, noli respondere imprudenti ad imprudentiam ejus, ne similis fiat illi. Cyp. lib. ad Demet.

Aberdene, 28. of June, 1666.

John Menzeis.

POSTSCRIPT.

This Paper was written on *June 18.* but I being called to the Countrey, on *June 19.* and not returning untill *June 26,* it could not be transcribed untill this *28. of June, 1666.*



The Jesuits sixth Paper.

Answer to a fifth Paper of Mr. JOHN MENZEIS, wherein he brings a new Shift and Evasion, for a Ground of the truth of the PROTESTANT Religion, disowneing all thinges for to be grounds, which he hath brought hitherto. *July, 6. 1666.*

YOU was desired to give a prooffe of your abilitie, to put onely ten lines in Paper, which could be judged to make to the purpose,

in the present controversie, observing three things, first, to omit all excuse out of the way, that is to say, to omit all things, without naming of the which, the present controversie may be fully decyded. Secondly, to omit all base underbawing words, as more besetting an flying Wife, then an Scholler. Thirdly, to omit all things, which cannot serve to prove the truth of your Religion, but with this inconvenient, that it equally serves to prove an false Religion to be true. But in this Paper, deboarding mor then ever, you give cleir testimony, that all your strength consists in thir things. So that the confyning of you within thir limits, wer to disarm you altogether, and to bind up all the secundy, which you have to blot Paper, and multiply words, for hyding your weaknesse. Laying asid then all things of whatsoever sort that ar out of the line, I lay besor you againe the maine point, to wit, the Protestant Religion, cannot be the true religion, nor the Religion to the which GOD hath tyed the promise of eternall life, and consequently, whosoever aims at eternal happinesse after this life, or intends to save his soul, is oblidged in conscience to quit it, and to betake himself to a diligent search for the truth, prescinding for now, whair it is to be found, insisting for the present in this only, that the Protestant Religion cannot be it. This cannot be called a nonsense, since its both an most substantial point, and likewise proponed to you in such cleir terms. It is proven by this one Syllogisme,

That Religion cannot be a true Religion, which hath no speciall grounds, whereby it can prove it self to be a true Religion, or to be a Religion conforme to the true sense of the letter of the word of GOD.

But the Protestant Religion hath no speciall grounds, whereby it can prove it self to be the true Religion, or to be a Religion conforme to the true sense of the letter of the word of GOD.

Ergo,

Ergo, the Protestant Religion, cannot be the true Religion.

To this Syllogisme, you answered first, carping the forme of it, as if it wer of two premisses negatives and though it was shoven you your gross ignorance in this, calling affirmative propositions, negations, because they ar of objective negations, yet now you add with alse gryt ignorance, that the conclusion is negative. Is it possible that an Rabbi in Israel is so ignorant, that there most be made to him a lesson of Summuiles to make him capable to discern betwixt affirmative and negative propositions? Here indeed would come in season, a way for sham, and such hissing and histrionicall expressions as you use now and then in your Papers. Next you say, that though hithertoo, you have onlie denied the subsumption, yet you have acquired, by the benefit of so long a time, a new light which discovers a defect also in the Major. But this argues that the Sylogisme is not of so obvious a nakednes, as you stilled it, since a man of your capacity hath need of so long tyme to acquire light for the discoverie of the defects of it. But giving and not granting, that there wer defects in the Major, yet since you have engaged your self, in denying the subsumption long agoe, and so incurred an obligation, to produce grounds for the truth of your Religion, you must first end this, before you begin the other, either confessing that you have no grounds, or else producing them; that they may be examined, whether they subsist or not. And here I cannot, but commend your ingenuity in that you confesse cleirly, that all the things that you have spoken hithertoo, in so long lybells, ar not true grounds, but onely reasons to show, that you wer not obliged, to produce grounds, for the truth of your Religion; and so you Disowne, and recant them all as taken under this formalitie. But let them be called as you please, either grounds or shifts, to disoblige you from producing of grounds, yet the maine point remains alwayes, thit they may be with as great reason, assumed be an false Religion, as be you, and so all this time, you have been pleading as well for an false Religion, as for your own.

After you have Disclaimed and recalled under the formalitie of

grounds all things that you so copiously have spoken of hitherto. Now you produce your Achilles, in which you profess that you will own as a ground of the truth of your Religion, to wit, Scripture taken as containing perspicuously all things necessarie to Salvation. So that Scripture taken under this formalitie, is the onely ground distinctive of your Religion, from all false Religion. But let us goe on here so farre, that it may appeare better the juggling that lurks under this answer, and the labyrinth and obscuritie that you have involved your self in. For first, by Scripture of which you affirme, that it is a distinctive of your Religion, from all false Religion, must be understood the letter of Scripture taken in the true and genuine sense intended by the holy Ghost. So that to containe all things necessarie to Salvation, with perspicuitie is affirmed of the letter of Scripture, taken with this true sense, as contradistinguished from all false sense. Ergo it cannot serve for a distinctive ground, of your Religion, from all false Religions, except first you prove, that the sense, which you give to the letter of Scripture, is that true and genuine sense intended by the holy Ghost, and that all other senses, which doe not coincide with yours are false and erroneous. Because according to your self, Scripture is not a ground to distinguish your Religion from a false Religion, but in so farre as it is supposed to containe, (and that with perspicuitie,) all things necessarie to Salvation, and againe it does not containe this, but so farre as it suppons, and is taken for the letter of Scripture, with the true and genuine sense. Now I ask, how can you assume the letter of Scripture, taken with the true sense; for a ground to prove your Religion to be true, and to be distinguished by this from a false Religion. Except first, you show with pregnant and convincing reasons, that this sense, which you give to the letter of Scripture, is that true genuine sense intended by the holy Ghost? Neither does it avail you, that which you now here insinuate, that the sense which you give, must be the true sense, For the conformitie it hath with the sense holden by the Church in the first three Centuries. Because this claime to Antiquity is common to all Sects. And so you cannot make use of it, except first, you bring some solid reason, to prove your claime to be more just

just then theirs. Secondly, I ask yow, how can yow affirme so boldly, that all things necessarie to Salvation. ar contained and that perspicuously in Scripture, except first, yow draw up A list or a catalogue of all things that are necessarie to Salvation, as contradiistinguished from all other things not necessarie, and whereof a great pairt ar likewise cleirly contained in Scripture, and Scripture it self makes no mentione to distinguish the one from the other? For according to the rules, yow gave your self, it cannot be but blindlings affirmed, That all the peices of Gold that one hath in his purse, ar upright Gold, except they be all produced to be tryed; Thirdly you say, that all things necessarie to Salvation, are perspicuously in Scripture, but with this limitation, and supposition, That the means for the interpretation be duely used, so that Scripture is not of it self alone so perspicuous in all things necessar to Salvation, except there interveene the due use of certaine middes to attaine to the true sense of Scripture. But heir againe yow plunge your self in a new labyrinth of obscuritie, for I ask, what ar thir means, and what you mean by the due use of them? And whether the people without your preaching, can duely use thir means, & by the due use of them, attaine to the knowledge of all things, necessar to Salvation, aswell as your Clergie men can doe? whether, a false Religion, and acknowledged by your self to be a false Religion, may not use duely thir middes aswell as yow? Now I know all thir things, will be called by yow nonsense, childish things, and not worthie of the sublimitie of your understanding, and such railing will be all the answer that I will get.

Likewise when you was asked, whether a man can beleeve a thing to be true, precisely for this motive, because it is revealed and spoken by GOD, unlesse he be assured, that GOD speaks by the mouth of him, that propounds such a thing? To this you answered here, That a Preacher may propound and give the true sense of Scripture, and the hearer may have sufficient ground, to beleave the thing propounded to him, though he have no antecedent knowledge, confirming him, that the Propounder hath such assistance, that he cannot propound a false revelation, in place of a true; as a Judge may

may give the true sense of a municipall Law, and the hearer may have sufficient ground to beleeve that the sense given is the true sense, though he have no antecedent knowledge, that the Judge hath infallible assistance. *But in this answer you show your self altogether Ignorant, of the nature of supernaturall faith. Since supernaturall faith is not everie sort of assent and adhesion, but an assent above all things, and an adhesion with such firmnes, as can be given onlie to the supreme authoritie of GOD, when he speaks a thing. Now I aske, how is it possible, that the intellect, who in matters of faith has no other motive, to induce it to assent, but the meer authoritie of the speaker, can produce any assent, whereby it adheres above all things, and with all sort of firmnes to a thing, which it knowes not otherwise to be true, but precislie because GOD has spoken it, and revealed it, except there precede a knowledge certifying that GOD speaks by the mouth of him, that propones such a thing, and that he cannot deceive him, in saying GOD to have spoken a thing, which he has not spoken, or else one would either suspend his assent, or else not give it in that highe degree of firmnes, and adhesion which is necessarily required to supernaturall faith, and which he is obliged to give in case he knew certainlie, that GOD speaks by the mouth of such a man. And the example which you bring of a Judge giving the sense of the law, confirms manifestly, that you are altogether Ignorant, of the nature of supernaturall faith, for the assent one gives to the law, expounded by a Judge, is not a supreme assent, and so does not require in him that beleeves, a knowledge of any infallible assistance, and yet according to the degrees of the firmnes of this assent, he must have a knowledge of a correspondent ability in the Judge, for otherwise, he might beleeve with as great firmnes another man, giving the sense of that law, though he knew that he had little or no skill of law.*

In the end of your Paper you take the Person of a puffed up Goliath, complaining of the weakenesse of your adversarie, as an that brings nothing but childish nonsense against you, and protests that you will altogether leave this stage, except there be substitutes against you, some more qualified Antagonist, than you, may with some reputation wrestle

wrestle with him. But this your bragging, will be reputed not so much an effect of pride, as of sillinesse and pusillanimie, that seeing how you cannot longer subsist, having voyded all your Magazin, and spent all your powder, you would use bragging words, as a meane to save your reputation in this retreat. But though by this way you provided so and so, for your own reputation, how doe you provide for the reputation of your Religion, that you leave with this blot and aspersion, that there can be shoven no difference betwixt it and a false Religion, and so leaves it in the same condition, with a man, whose honestie being called in question, and much pleaded for, did at last obtaine a favourable sentence, whereby he was iudicially declared, to be such an honest man, that there was no difference betwixt him and a knave.

July, 6. 1666.



Mr. IOHN MENZEIS his Reply to the
Iesuits sixth Paper, which was not deli-
vered to him till July 9.

*An Answer to the Iesuits sixth, Lying, and
Railing Paper.*



Have oft heard, but now I find, that, *Fides Iesuitica, et fides Punica*. Who but a Devil, or a Jesuit, would have had the Impudencie to say, that I had *Disowned* and recanted all the Grounds, which hitherto I had brought, for the truth of the Religion of PROTESTANTS; as you have been bold to affirme, both in the

the Title, and afterwards in the body of this your sixth Paper? When I read this, I remembered that word of *Austin. lib. 1. Contra Iulianum, cap. 5. Mirum est, si in facie hominis, tantum intervallum sit inter frontem et linguam, ut frons non comprimat linguam.* It is strange (said he,) that there should be such a distance, betwixt the front of a man, and his mouth, that the shame of his forehead, should not repress the impudencie of his tongue. But there is a truth in that saying of *Seneca, Contra Sycophantarum morsum non est remedium.* Produce if you can my own words, wherein I have relied from one ground that ever I brought, let be from all. Would ye not have done this, to verifie such an ignominious challenge, had ye not been conscious to your self of *Impudent lying*? I remember indeed that in my last Paper, I did discover your *Roguery*, in representing some grounds as distinct, which are not distinct, to make your *Readers* imagine, I had made such a foolish muster of grounds, as you draw up: But never did I passe from any of them. I know likewise, that I did convict you, of a base prevarication, in substituting that, as a third ground, assigned by me, which was never given by me, as a ground of our Religion at all, but as a reason (as is obvious to any of the weakest capacity,) why I was not tyed at this time, to have given you any grounds, albeit *Ex superabundanti*, I had condescended to give you some. Yet, in stead of clearing your self of that prevarication, or deprecating pardon for it, you adde a grosser, saying, that I had recanted all the grounds, which I had formerly given. Doe you not by such dealing, stigmatize your self to be, as *Agesippus* said of *Pilat, lib. 2. De exordio Hieros. cap. 5. Vixit nequam, & parus facientem mendacium?* Henceforth therefore, you are required, when you goe about to examine any thing in my Papers, to propose it in my own termes, else I must desire the Reader, to looke upon it, as the forgery of a *Sycophant*.

This your horrid prevarication, will (I beleeve,) derogate saith from the rest of your reproaches. But I confesse, you have
all

all the advantages of an effronted Calumniator, since, like a man of prostitute reputation, you neither concerne your self in proving the accusations, which you bring against your Adversary, nor in answering these recriminations which are retorted upon you. Yet, seeing the lines which I have sent to you, may bid a defyance to you, or any *Momus*, or *Zoilus*, I shall make no other Reply, to these virulent and groundlesse reproaches, wherewith this your last Paper is stuffed, but what *Michael* the Arch-Angel did to the Devill, *Jud.* verse 9. *Incepit se Dominus.*

You must againe be remembred, (for I find you wilfully forgetfull of your duety,) that neither as yet in this sixth Paper, have you attempted, either to clear your self, of the fallacies, and prevarications, whereof I had in former Papers convicted you, or to expedite your self, from the contradictions, wherein I have demonstrated you to be inextricably involved, or, to supplie your beastlie omissions, and tergiversations, so often charged upon you. So noble a Champion are you for this desperate cause, which you have undertaken. You repeat now againe the sixth time, according to your *Cacoethes*, the old threed bare *Paralogisme*, and you have the modestie, to accuse me of ignorance, because I cannot so far brutifie my reason, as to acknowledge your three *Negatives*, to be three *Affirmatives*, albeit you have not been able, either by all your *Summulistic k* Art, or *Jesuitick* sophistrie, to show how you could expresse them more negatively in our language, had you intended to make them formal *Negations*. But who needs wonder, that *Romanists* have the confidence, to obtrude on Readers negations for affirmations, seeing they would impose upon the World, contrarie to faish, sense and luculent reason, the adoring of a vaser cake for the reall living and glorious Bodie of our Saviour?

In my last, because I intende[d] not to have exchanged any more Papers with you, I thought good, to give you a more *Spissick* character of your ludicious *Syllogisme*, which you have

been hitherto licking, as the Beare doth her deformed whelp, but have nor as yet been able, to reduce it to any forme. I shew therefore, that every proposition in it, both *Major*, *Minor*, and *Conclusion*, might justly be questioned. But this you are pleased to wave, according to your customarie tergiversing humor, thinking it enough, to jeer this animadversion, as a *New Light*. There is no such *Mysterie* I confesse in your *Syllogisme*, that it required much studie, to discover the trespasses of it. Onely your importunity, tempted me to lay open more of the nakednesse, of this your *Idol*, then at first I resolved. But whether you terme it *New light*, or *Old*, yet such a light it seems to be, that your eyes could no more looke upon it, then if they were of the same constitution with the eyes of an *Howl*. In vocal debates, I acknowledge the challenging of many faults at once, and putting the Opponent, to the probation of more propositions then one, might breed confusion, but when matters are managed by writ, there appears no inconveniencie therein. However, you should the more easily have obtained pardon for this trespass, had you at length proven the *Assumption*, which from the beginning was denied; and which in my last, you were pressed to prove by a *Dilemma*, which if you had adventured to examine, would have constrained you, either to professe your self a down right Atheist, and Infidel, or else to produce some peculiar ground of the true Religion, by which both our Religion, and yours, might be examined. But it appears, that your whole designe, is to decline a tryall. Let the Reader here remarke, that the *Major*, *Minor*, and the whole *Structure* of your *Syllogisme*, hath been questioned, and that the probation of both *Major*, and *Minor*, are utterly declined by you, and to justify the *Forme*, you have no other evasion, but to affirme *Negations* to be *Affirmations*. Transmit if you will this your conclusion, *Ergo, the Protestant Religion cannot be the True Religion*, to your Universities of *Doway*, *Lovan*, *Paris*, and *Rome*, and let them judge, whether it be an *Affirmative* or *Negative*.

After you had againe repeated that impudent *Calumny*, that I had *Recalled* the grounds of Religion, which I had formerly given. You say.

say, that now I produce my *Achilles*, namely, the Scriptures as perspicuous in all things necessary to Salvation. Where you insinuate two manifest *Untruths*. The first is, that *Now*, as if never before, I had given the *Perspicuity of the Scriptures*, in all things necessarie, as the ground of our Religion. The other is, that this is given as my *Onely* ground, which are both notorious falshoods in the matter of fact. For neither was that the only ground, I having also given another, *Viz. The conformitie of our Religion, with the faith of the Christian Church, in the first three Centuries*, from which I did demonstrate, the falshood of the now *Romish* Religion, because of its discrepantie, from that Ancient Christian faith. Neither was my last Paper, the first time, that I produced these grounds. Have you made lies your refuge? Had you no way to support your lying cause, but by such manifest untruths? Doe you not give occasion to your Reader to say,

Perisse frontem de rebus.

As for that, which you terme my onely ground, namely, *The Scriptures, as perspicuous in all things necessarie*, which by way of derision, you terme my *Achilles*, I have no cause to be ashamed of that ground. Scripture hath proven against *Atheists, Infidels, and Hereticks*, and will prove against you *Romanists* also, to be a brazen wall. You make the fashion, of moving some *Objections*, against the *Perspicuity of the Scriptures, in all things necessarie*. But before, you were in *Bonâ fide*, to have objected against it, both the termes should have been cleared, and you should have examined the *Authorities*, whereby I confirmed it from *Chrysostome, Austine, Jrenaus*, yea and from your own *Aquinas, and Sixtus Senensis*. But to let this passe, *Cum cateris erroribus*, I proceed to the examinaton of your *Objections*, which I hop, I shall make appear, to be nothing elie, but *Fugling shifts*, (to use your own termes,) to keep off, from the examination of the maine controversie. Onely, that the state of the question berwixt us may be clear; Let it be remembred, first, that we doe not affirme, that all Scriptures are *Perspicuous*, and clear, as the *Rhemists* in their *Marginall Note, on Luke cap. 6.* And other *Rhemists* have tra-

duced us. Secondly, That we doe not exclude means of interpretation, as *Bellar, lib. 3. De verbo Dei, cap. 1. Præsolus in Elench Hareseon. lib. 17. cap. 20. And Sixtus Senensis Biblioth. lib. 6. Annot. 152.* Charge upon us. And thirdly, that by *Perspicuity*, we doe not meane, that all things are expressly, in so many words in Scripture: But, that they are either expressly in Scripture, or by firme and clear consequence, are deduceable from it. And what is deduced, by firme and clear consequence from Scripture, may well be said, to be *Perspicuously* contained in Scripture. Even as a *Conclusion*, which is luculently deduced from the *Premisses*, is said to be clearlie contained in the *Premisses*. And this I adde also against *Bellarmin* who in his fourth booke, *De verbo Dei, cap. 3.* States the controversie, as if *Papists* onely maintained against us, *Totam doctrinam. sive de fide, sive de moribus, non contineri expresse in Scripturis.* For if by *Expresse*, he means in so many formall words, neither doe we affirme it. Fourthly, by this *Perspicuity*, we meane an externall and objective evidence, and therefore this perspicuity is nothing impeached by the misunderstanding, of *Hereticks*, or others. For their mistakes, flow not from the obscurity of the Scripture, but from the defect *Ex parte subjecti*, or from the indisposition of their understandings who hear or read Scripture. And fifthly, by things necessarie, may be meaned either these truths, the explicate beleefe whereof is necessarie to Salvation, *Necessitate mediis*, so as without the beleefe thereof, Salvation cannot be had; or also, these articles, the beleefe whereof are onely necessarie *Necessitate præcepti*. Many things may be necessarie, this latter way, which are not necessary, by the first kynd of necessity. Therefore you should have cleared, what kynd of necessitie you meaned. For us, we freely acknowledge all things necessary, either of the wayes, are contained in Scripture, though not with equall clearnesse: But these things, which are of absolute and indispensable necessitie to Salvation, are either expressly revealed in Scripture, or luculently deduceable by firme consequence, from that which is expressly revealed therein

therein. And of this last is our present controversie.

I have told our Iudgement, but you like a juggler bring *Objections*, yet doe not tell your judgement, nor I beleieve can you sell the judgement of your Church. I could here have set down the discrepant opinions of your men in reference to this point, for which I shall remite you, to *Gerard, Tom. Vlt. Loc. Com. De Script. cap. 20. §. 422. & 423.* Where he shoves that some of you maintaine, all things in Scripture to be obscure as your *Rhemists*, your *Divines of Colen, and Canisius*, but that others grant many things in Scripture, especially these that are necessarie, to be clear, as *Hieron. ab Oleastro, Thomas, Costerus, Catbarinus, &c.* You are therefore required, if you can, to set down the judgement of your *Remish Church*, in this matter, as clearly, as I have done ours. And you may if you will in the entrie consider this *Dilemma*. Either you have a Definition of that Church, which you call infallible, against the perspicuity of the Scriptures, or not. If you have it, produce it. Sure I am your *Councill of Trent*, hath passed no such Decree, and for what I know, none else. If none, then are you a manifest wrangler, and you have no certainty of faith, for the *Thesis* which you maintaine. But let you wander in the mist as you will, I have promised this to clear the grounds, on which I walke, and so I shall proceed to examine your *Objections*, which are like so many roving arrowes, shot without the prefixing of a marke.

First then, you object, *That the perspicuity of the Scriptures, cannot serve as a distinctive ground of our Religion, from a false, except first, I prove that the sense which we give of Scripture, is the genuine sense intended by the holy Ghost.* But this precarious and meerly assertory *Objection*, may with far more reason be inverted against your self. For, if the *Perspicuity of the Scriptures in all things necessary*, cannot serve as a distinctive ground of our Religion, from a false, then must it either be, because Scripture is not perspicuous in all things necessary, or else because the sense given by PROTESTANTS, is not the genuine sense of Scripture, and consequently

consequently, it was incumbent to you as the *Opponent*, (who have undertaken in your fourth Paper, *To impugn any ground assigned by me,*) I say, it was incumbent to you, either to have proven that Scripture, is not perspicuous in all things necessary, or else, that the sense given by *PROTESTANTS*, is not the genuine sense of Scripture. But neither of these doe you once attempt to prove. It is like you did perceive the worke would be too hard for you, and therefore, according to your tergiversing humor, you set your self onely to studie shifts, and evasions, whereof this *Objection* is the first, to decline your duty. But from this your first subterfuge, you may easily be beaten, by this *Dilemma*. For either Scripture is perspicuous in all things necessary, or not. If you say not, then why doe you not bring arguments to disprove its perspicuity, you being the *Opponent* ? If you grant that it is perspicuous, then why may it not be a ground, to distinguish a True Religion from a false ? Even as a clear luculent Charter, or Patent under the great seal, may be a ground, to justify the title of an honest *Sempronius*, against the pretences of a cavilling *Titius*. Nor can it be matter of such impossibilitie, for *PROTESTANTS* (as you fallie insinuate,) to find out the true sense of Scripture, if Scripture be perspicuous. May you not then see, what worke is incumbent to you, if you desire to have the matter in controversie canvased ? Namely, either to prove, *That Scripture is not perspicuous in all things necessary*, or else, *That the Religion of PROTESTANTS, is not agreeable to that true, and perspicuous sense of Scripture*. And seeing you may as easily prove light to be darkenesse, as disprove the perspicuity of the Scriptures, in all things necessary to Salvation, you may try your *Acumen*, upon the consonancy of our Religion, with the true and genuine sense of Scripture. Pitch therefore upon the chiefe points in controversie, betwixt you and us, such as your pretended *Infallibilitie*, *The headship of your Pope*, your *Transubstantiation*, and *Sacrifice of the Masse*, and let it be tryed, whether they be agreeable to the genuine sense of Scripture. I shall be willing, to hear, and to examine, what you have to say for them, and withall, God willing, I shall not be wanting, to repone to you, arguments, to prove

prove them to be impious errors, and dissonant to the perspicuous, and genuine sense of Scripture. Then may you best discern, whether we PROTESTANTS, can hold forth the true sense of Scripture. But your whole designe appears, to be, to shift a Scripturall tryall. And this is generally observed now, to be the way of your late Pamphleters, and herein you resemble the old Hereticks, of whome said Tertullian. *Lib. De resurrectione Carnis, cap. 3. Anser Hereticis quacum Ethnicis sapiunt, ut de Scripturis solis suas questionas sistant & stare non possunt.* A noble and luculent testimony, both for the Perspicuity and Perfection of the Scripture, seeing all heresies may be confuted by Scripture. And withall, a remarkable character of Hereticks, in shunning to be brought to this Test, as knowing then that they cannot subsist. And justly you, as well as old Hereticks, may on this account, be termed *Lucifuga*. But lest I should seeme, onely to make use of *Contra-argumentation* against you: Therefore, I adde from what hath been said, this brieft and digest Answer, to your first tergiversing Objection. If (say you, for this is all the force that I can reduce it to,) *The perspicuity of Scripture serves as a distinctive ground, of our Religion from a false, then should I first have proven the sense given by PROTESTANTS, to be the true sense of Scripture.* Answer, had I sustained in this debate, the part of an Opponent, this inference might have had some colour of reason: But seeing at the time, I onely stand in the capacity of a Defendant and Respondent, I simply deny, that any such thing, was incumbent to me at present. I thus answer, not from any diffidence of the PROTESTANT cause, and therefore forbear cavilling. But that I may keepe with you, the exact rules of disputing. The truth of our Religion, and its consonancy with the genuine sense of Scripture, hath been so often and so luculently shewed, by the Champions of the PROTESTANT cause, that for me to adde any thing thereto, were but to bring a torch to give light to the Sun. All that could be expected of me, according to the Rules of disputing, is to clear off any cavils, which you bring against the consonancy of our Religion, with the true sense of Scripture. Yet will you come to the examination

of particular points in controversy, you shall perhaps find, that I shall not only doe the part of a *Defendant*. In the meantime, it is not a strong presumption, that the truth shines brightly on our side, seeing after all your insolent boastings, and so many peremptorie appeales from us, you can bring no positive argument, either against the Scriptures perspicuity, or the consonancie of our Religion, with the genuine sense of Scripture, but only betake your self to your sliding shifts & declinatures, & this for your first objection.

Ye object Secondly, *That before I affirme so boldly, that all things necessary are contained in Scripture, I should first have drawne up a List, and Catalogue of these necessary truths, whereas Scripture (say you,) makes no distinction, betwixt these necessarie truths and others.* And now you would be making use of an old example of mine, *That there is no way to prove a piece of Gold to be upright, but by producing it to be examined.* To which I repon. First, that by this your objection against the Scriptures, being a sufficient Canon, as containing all things necessarie to Salvation, you contradict your own self. For a great part of the scop of your first Paper, and Syllogisme, was to hold out, *That the true Religion hath grounds to prove it self, to be conforme to the true sense of the letter of the word of GOD.* But this were impossible, if all Religion, and consequently, what ever is necessarie to Salvation, were not contained in the written Word of God. And therefor in my answer to your *First Paper*, I concluded from that Syllogisme, that you had overturned your *Unwritten traditions*. So that now, you are not in *Bonâ fide*, to object against the *Perfection of Scriptures*, as containing all things necessary to Salvation, without contradicting your self. But this hath been a fatalitie, which hath attended you throughout all this debate. Secondly, this your demand, *Of drawing up a List and Catalogue of necessaries*, is an old cavill of your Romanists, which our Divines have often canvased, and therefore, as I told you, that you would be served, when you renewed old *Refuted Cavills*. It seems you to see, what hath been said to this purpose, By Master

Chilling-

An Answer to the Jesuits sixth Paper. 91

Chillingworth, in his *Defense of Potter* part 1. cap. 3. 4. And by Stillingfleet, in his *Vindication of the Bishop of Canterbury*, against T. C. part 1. cap. 4. And Crakanthorpe, in his *Defens. Ecclesie Anglicanae*, cap. 47. Thirdly, you falsly affirme, that the Scripture doth put no distinction betwixt, divine truths, of absolute necessitie to Salvation, and others, the beleeve whereof is not so indispensably necessarie. Sayeth not the Scripture, *Heb. 11. 6. He that cometh unto GOD must beleve, πιστεύειν θεῷ, that he is, and that he is a rewarder of them that diligently seek him?* Is the like Character of necessitie put upon every truth? Is there I pray as great necessitie to beleve, that *Paul left a Cloke at Treves*, 2. *Tim. 4. 13.* As to beleve there is a GOD? Know you not that of *Austin. lib. 1. Contra Julianum*, cap. 6. *Alia sunt in quibus inter se, aliquando etiam doctissimi, atq. optimi regula Catholicae defensores, salva fidei compage non consonant, & alius alio de una re, melius aliquid dicit & verius, hoc autem undecumque agimus ad ipsa pertinet fidei fundamenta.* Where the Father acknowledges, there are some Foundation truths in Christianitie, absolutely necessarie, and others not so. You may see this largly proven, by Master Baxter, in his *Key for Catholiks*, part. 1. cap. 16. And Crakanthorpe, loco citato, no to mention others. Fourthly, I absolutely denie, that it was incumbent to me, at this time, to draw up a List of truths, simply necessarie to Salvation, and it was a tergiversing Shift in you, to demand it, that so you might keep off the examination, of that which is mainlie in controversie betwixt us. For though I with reformed Divines doe affirme, that all things necessarie to Salvation, are contained in Scripture. Yet, neither they, nor I affirme, that it is necessary to Salvation, to have a precise Catalogue of things necessarie, containing neither more nor lesse. Did, I pray you, *Chrysostome* draw up a Catalogue of necessities, when he said, *Hom. 3. In epist. 2. Ad Thess.* That all things necessarie are clear and manifest in the Scripture, *πάντα ἀναγκαιὰ δῆλα καὶ σαφῆ*, or *Augustin*, when

when he said, *Lib. 2. De doct. Christ. cap. 9.* that, *In us quæ scripte posita sunt*, in these things which are plainly laid down in the Scriptures, *Inveniuntur omnia*, are found all, which belong to faith or manners? Or *Tertullian*, when he said, *Scriptura plenitudinem adeo?* Cannot this generall be proven, that all things necessarie, are contained in the Scriptures, unlesse a precise Catalogue be drawne? Is there no way, to prove an *Universall conclusion*, but by an induction, and enumeration of all particulars? Cannot I conclude, that all the dead shall rise at the last day, unlesse I can draw up, a list of all the race of Mankind? Or, that all the Reprobate, shall be eternally shut up in hell, unlesse I can give you a catalogue, and definit number of that generation of GODS wrath? Can I not conclude, that all *Jesuits* are devoted Slaves to the *Pope*, unlesse I can give a catalogue, and a definit number of these locusts? Is not the generall, which we affirme, abundantly proven by these Scriptures, in which, the sufficiency of the Scripture, to bring men to Salvation, is held forth, *As 2. Tim. 3. 15. 16. 17. Joh. 20. 31. Gal. 3. 8. 9. &c.* In so much, that *Tertullian* was bold to say, *Contra Hermogenem, cap. 22. Doceat Hermogenes Scriptum esse, si non est Scriptum, timeat illud vā; adjicientibus aut detrahentibus destinatum.* Yea, what if it should be added, that the explicite beleef of more truths, may be necessarie to the Salvation of one, then of another. Said not the Lord Christ, *Luke, 12. 48. Nota vobis much is given, much shall be required.* Whereupon, a great Divine spared not to say, *That, to call for a precise catalogue of necessarie truths, is as unreasonable, as if one should desire us, to make a coat to fit the Moon in all her Changes, or a garment to fit all Statues, or a dyall to serve all Meridians, or to designe particularly, what provision may serve an Army for a year, whereas there may be an Army of a thousand, and an Army of an hundred thousand, whose provision therefore cannot be alike.* But what ever be of this, let it suffice, to have given you this generall character of necessarie truths, that no truth of Religion is further to be accounted necessary, then Scripture puts a character of necessity upon it. And here by the way, I might let you see, what

what a fool you wer in meddling with my example, *Of trying pieces of gold severally by the Touchstone.* For in the present case, it can import no more, but, that before any truth be concluded necessarie, it must first be found, that the Scriptures hath put a character of necessity upon it, and consequently, all necessarie truths must be contained in Scripture, *Quod erat demonstrandum.* You would therefore not meddle with my weapons, lest they cut your hands. But *Fifthly*, and lastly, I adde, that you *Romanists*, are as much concerned, to draw up a list and catalogue of necessities as we, and I am sure in so doing, you shall find greater difficulty, especially, if with your late Champions, you say, that all that, and onely that, is necessarie, which your Church hath defined. For first, can ye agree among your selves, to tell me, what you mean by the Church? Or secondly, can you enumerate a precise catalogue, of all that the Church hath defined? Or how can you ascertain any of the true sense of these *Definitions*? Or Thirdly, can you show me, who hath impowered the Church, since the dayes of the Apostles to put a *Character of necessity* to Salvation, upon a truth, which had it not before? And Fourthly, did not I from this demonstrate, your Religion to be a false Religion, because, it differs in its essentials, and in these things, which to you are necessary to Salvation, from the faith of the most ancient & primitive Church? Seeing your *Formula fidei* contrived by *Pope Pius the fourth*, hath made all the canons of the council of *Trent* necessarie, which I am sure, neither you, nor any man, shall be able to show, to have been the faith of the most Ancient and primitive Church. Though this hath been put to you once and againe, yet have you not dared to touch upon this string. Yea *Fifthly*, from this your imposing new necessary articles of faith, (whereas, *Regula fidei*, as *Tertullian* well sayed, *Lib. de velandis Virgin: Una omnia est immobilis & irreformabilis.*) many of our Divines, have demonstrated your Church to be the most *Schismaticall society*, that bears the name of a Church under Heaven. For by this, you have cut your selves off, both from the ancient Church, and from the greatest part of *Christendome* at this day. Among many others who have convicted you of this grievous crime, you may try,

how you can expedite your self, from that which hath been said to this purpose, by *Dokter Morton*, in his booke, intituled, *The Grand Imposture of the Church of Rome*, cap. 15. by *Stillingfleet*, in his *Vindicatione of the Bishop of Canterbury*, part. 2. cap. 2. And *Voetius*, in his *Desperata causa Papatus*, lib. 3. From this it were easy to demonstrat, that notwithstanding your great pretences to *Catholicisme*, we, & nor ye, are the true *Catholiks*. For we acknowledge cōmunion with the whole Church both ancient & modern, which keep the essentials & fundamētals of Christianity. But your Church by imposing new necessary articles of faith, which neither the ancient Church, nor yet the greatest part of the present Church, did ever acknowledge, have cut your selves off from the body. I shall close this *Section* with this *Dilemma*. Either the Scriptures doe containe all that is necessarie to Salvation, or not; if they doe, then you are a perverse wrangling sophister, in cavilling against this truth: If not, then instance one necessary truth not contained in Scriptures. And this should have been your worke, if you would have done any thing to purpose, against this precious truth, of the Scriptures, being a compleet *Canon*; to have shewed some *Necessary article* of faith not contained therein. And if you set to this worke, remember, that according to your own principles, you must prove it by some infallible authority, which you will find as hard a worke, as to roll *Sisyphi Saxum*.

In place of your third objection, you enquire, *What are the means for interpreting Scripture? what is the due use of these means? Whether a false Religion may not use the means? And whether people without preaching, can duely use the means of interpretation, and come to the knowledge of all things necessary?* And from the use of means of interpretation, you would conclude the Scriptures not to be perspicuous. Behold now of a disputant, you are become a *Quarist*. You have need I confesse in your old dayes, to turne a *Catechumen*, and if you would become a docile Disciple, you might receive convincing instructions, and find that you had no just cause, to have turned a *Runnagado*, from the Religion of *PROTESTANTS*.

STANTS,

STARTS, unto which you were baptized. But so long, as your *Queries* proceed from a cavilling humor, you deserve no other answer, than the retortion of some puzzling *Queries*, as our Lord Christ, sometimes confuted the insidious interrogators of his adversaries. A remarkable instance whereof you may find, *Luke*, 20. from verse 2. to verse 8, And therefore, to pull down these Spider webs, in which you seeme not a little to confide, know *First*, that the use of means of interpretation, doth nothing derogat from the asserted *Perspicuity* of the Scriptures; especially, seeing the principall means of interpretation, are to be fetched from the Scriptures it self. Suppose a man be in a darke Roome, with his eyes shut, because, he must first open both eyes and windows, before he can see the Sun, will you therefore accuse the Sun of obscurity? Is not the *Perspicuity* of Scriptures luculently attested, *Psal.* 119. *vers.* 105. 2. *Pet.* 1. 19. 2. *Cor.* 4. 3. 4. *Rom.* 10. 7. 8. &c. If Scriptures be not perspicuous in things necessary, it must be either, because GOD would not speake clearlie in them, or because, he could not. It were too hard blasphemie, to say, he could not. Who made man's mouth, *Exod.* 4. 11. Hence, *Lactantius*, lib. 6. *Institut.* cap. 21. *Nam Deus lingua & mentis artifex loqui non potest.* Nor can you say, because he would not, seeing this is the verie end of Scripture, to reveal unto us the way of Salvation. *John*, 20. 31. *Rom.* 15. 4. 2. *Tim.* 3. 15. Dare you say, that our holy and gracious Lord, did purpose deliver the whole Scripture obscurely, as *Aristotle* did his *Acromaticks*, and therefore, said of them, *Edidi & non edidi.* You might have learned a better lesson from *Ierom*, on *Psal.* 96. Where he makes this difference, betwixt the writings of *Plato*, and the Apostles, *Plato* (said he,) purpose affected obscurity, that few might understand, but the Apostles wrote clearly, that they might accommodate themselves, to the capacities of all the people of GOD. But *Secondly*, Are not you *Romanists*, as much concerned as we, in finding out the means for interpreting Scripture, yea, and besides to find out also means for interpreting the *Decretalls*, *Bulls*, and

and *Breves* of your Popes? Are you, not acquainted with the perplexed debates of your Authors, and particularlie, how *Stapletons eleventh books, de Principiis fidei Doctrinalibus*, is wholly spent, *De mediis interpretandi Scripturam*? And when all is done, you *Jesuits*, can never think your *Roman cause* sufficiently secured, except your *Pope*, be made the onely *Infallible Interpreter* of Scriptures, and therefore, *Gregorius de Valentia, lib. 7. De analysi fidei cap. 1.* Proposes this assertion, as that which he would prove throughout the whole booke; *Pontifex ipse Romanus est in quo autoritas illa residet, qua in Ecclesia extat ad judicandum de omnibus omnino fidei controversiis.* And though in his *Lib. 8.* he mentions diverse rules, in determining controversies of faith, yet at last, he concludes in *Cap. 10.* That the *Pope* may use these according to his discretion, and that, he is not tyed, to take advice of *Cardinals*, or other *Doctors*, but according to his pleasure, and that he may desyne as *Infallibly* without them, as with them. So that, till the Scripture have no libertie to speake any thing, but what sense your *Popes* are pleased to put upon it, you can never secure, either your *Pope* or *Papal Religion*, from Scriptural *Anathemas*. Were it not easie for me here, to give you, and the World, a *Specimen* of goodlie expositions of these your infallible interpreters, I meane your *Popes*, such as *Syricius, Innocent the third, Boniface the eight, &c.* They who can expound *Statuimus*, by *Abrogamus*, and *Pasce oves meas*, of deposing and killing of Princes, what *Glosses* can they not put on Scriptures? By this it may appeare, that this your *Querie*, like all the rest, returns upon your own Pate. But *Thirdly*, had *PROTESTANTS*, devysed new *Means* of interpretation, which had not been made use of, by the Church in all times, you might have had some pretext for this demand. But we doe cordially subscribe to that of the *Apostle, 2. Peter, 1. 20. No prophesie of Scripture, is of any private interpretation.* I shall therefor remit you to *Whitaker, controvers. de Scriptur. Qu. 5. cap. 9. 10. 11 12. Chamier, Tom. 1. Panftratio, Lib. 16. A. cap. 4. ad finem, Zanchinus, Tom. 8. tract. de script. qu. 2. Gerard the Lutheran, In thesiori exegesi loci de scriptura, Cap. 25.* Where you will find the means of interpretation, acknowledged

by PROTESTANTS; and the way how they are to be used, luculently set down, and vindicated from the cavils of *Scapleton* and others. Or if your prejudice will not permit you, to take them from our *Ambrosius*, you may take them from *Austin*, in his *Four books de Doct. Christ.* Where it is verie remarkable, that though he be verie copious in assigning rules, for the right understanding of the Scriptures; yet he never once makes mention of that *Infallible assistance of the Bishop of Rome*; which is an undoubted evidence that *Austin* was not of your now *Romish faith*. By this we understand, what an impudent calumny that is of *Bellarmin*, lib. 3. *De verbo Dei*, cap. 1. who, when he is stating this question, of the perspicuity of the Scriptures, charges reformed Divines, as maintaining, *Scripturam esse tam apertam in se, ut sine explicatione sufficiat ad controversias fidei terminandas*: As if we maintained, that there were no need of interpretation of Scripture, which none of our Divines doe affirme. And therefore, to cut off that cavill, I purposely added that caution, of *Using the means of interpretation*; albeit on the other hand, you would abuse this concession, to derogate from the Scriptures perspicuity, but with equal ingenuity with your Cardinal. Fourthly, Whereas you ask, *Whether the people without preaching, can duly use the means of interpretation, and come to the knowledge of things necessary to Salvation?* A ludicrous question as proponed by you implying, as would seeme, a clear Contradiction in it self. For preaching is one of these means of interpretation, and therefore, it is all one, as if you had asked, whether people may at once use all the means, and yet not use some of them? Is it not a manifest Contradiction to use them all, and not to use them all at once? But to take of all mistakes, we say, that attendance on publick preaching, is one meane to which people are tyed *Necessitate precepti*, when they may have it, which is clearly confirmed by these Scriptures, 1. *Thess.* 3. 20. *Despise not Prophecieing.* *Luke*, 10. 16. *He that despiseth you, despiseth me.* *Rom.* 10. 17. *Faith cometh by hearing.* Yet doe we not affirme, that the Publick preaching of the Word, is a meane so indispensably necessary, that the true meaning of the word, can in no case be had by the use of Other means, such as reading, Private instruction, &c. When the publick preaching is providentially denied.

To this purpose, you may see *Ruffin, lib. 1. Hist. Eccles. cap. 9. & 10.* But *Fifthly*, there yet remains one of your judicious queries, namely, *Whether a false Religion may duely use the means of interpretation?* I think you would have asked, whether people professing a false Religion, may use duely the means, for it is a verie incongruous speech, to say, *That Religion useth means.* But passing that incongruity, I answer breifly, that people professing a false Religion, are bound *De jure*, to use the means duely, though *De facto*, they doe not use them duely, so long as they adhere to *A false Religion.* For as I said, from the beginning of this debate, there is such an *Objective evidence* in Scripture truths, that if they be not perceived, when sufficiently proposed, it is still through some defect on the part of the subject: As doth luculentie appeare, from 2. *Cor. 3. 4.* *If our Gospel be hid, it is to them, in whome the God of this world hath blinded their minds.* And, *Job. 7. 17.* *If any man doe the will of GOD, he shall know the Doctrine, whether it be of GOD.* This far have I condescended, to satisfie your *Extravagant Querie*, and I hope, have sufficiently vindicated from all your cavills, this *First ground* of the true Religion, taken from *The Perspicuity and Perfection of the Scriptures.* But doe not expect hereafter, to meet with the like indulgence, as if I would take notice of your *Digressive questions*, when you neither observe rules of disputing, nor keep close to the maine hing of the controversie.

I cannot here, but put you in minde againe of another ground which I proposed in my last two Papers, from which the truth of our Religion may be demonstrated, namely, *The conformity thereof in all its essentials, with the faith of the most Ancient Church, in the first three Centuries.* This you still dissemble, as if you were deafe on that eare. Onely in the close of one of your observations, concerning the perspicuitie of the Scripture, to confuse these two grounds together, (that so you might escape in the darke, and that your tergiversation, and not speaking to this ground distinctly, might be the lesse observable,) you doe impertinently throw

throw in this word, *That the claime to antiquity is common to other sects*. I beleeeve, you would have said, *Sects*. But besides what hath been said in my former Papers, to redargue such a trifling Reply, now I adde, that the falshood of the claime of the other *Sects*, may be evicted, by holding out the discrepancy, betwixt the faith of the ancient Church, and false Religions. As I proved the falshood of your *Romish* Religion, from the dissonancy, betwixt your now *Romish* faith, or *Formula fidei* of *Pope Pius the fourth* and the faith of the ancient Church in these ages; which as yet, you have not once endeavoured to answer, though now it be the third time put to you. If you had intended to say any thing to purpose, against us *PROTESTANTS*, to this particular, you should have instanced *Some essentials* of the Christian Religiō, wherein the ancient Church did differ from us. But I find, that the chief facultie of your *Romish Champions*, lyes in bragging, and false accusing. How often have they accused *PROTESTANTS*, as *Innovatours*? And who are such pretenders to antiquity as they? But it is a true character, which *Scaliger* gave long agoe, of our and your writers, *Non sumus nos novatores, sed vos estis veteratores*. And therefore to vindicate the truth which we maintaine, from all their reproaches, I have offered, to dispute the cause of Religion, betwixt us and you, both from *Scripture*, and *Antiquity*. But you doe shift the tryall, from both these grounds, as much as a Thief would shift to be examined by a *Jurie*. You are therefore againe required, to answer my argument, *From the discrepancy betwixt your now Romish Creed, and the faith of the Ancient Church*, And to instance, if you can, *One difference in essentials*, betwixt the faith of the Ancient Church and our Religion; else it must be held for confessed, that our Religion, which you so much reproach, is, *The truly Ancient Christian Religion*, and yours, but the rates which the envious one, did lately sow in the Lords field, and that your pretence to *Antiquity*, is no better, then the *Gibeonites* mouldie bread, *Ios. 9. 5. 12.*

Towards the Conclusion, you are so discreet, as to upbraid me,

as altogether ignorant of the nature of *Supernatural faith*. Because
 therefore, I would not acknowledge, That the assent of faith, which is
 given to articles of Religion, must be founded, upon the foreknowledge
 of the infallible assistance, of the propounders thereof, I suppose you
 meant the Clergie, of whom you spake in your former Papers. But
 First, were you not concerned, (if you had looked to your reputa-
 tion,) before you had taken the boldnesse, to reproach me for *Igno-
 rance* in this matter, first to have cleared your self from these *Contra-
 dictions*, wherein I have demonstrated you to be involved, from your
 former assertions, concerning *This infallible assistance of the Clergie?*
Secondly, were you so shallow, as not to discern, that you intangle
 your self in a *New contradiction*, by this your present discourse?
 For if everie *supernatural assent of faith to a divine truth*, must be
 founded, upon *The foreknowledge of the infallible assistance of the pro-
 pounder thereof*, then the first assent to *The necessity of the foreknow-
 ledge of this assistance in the Propounder*, must presuppose it, as be-
 ing, according to you, *An Act of supernatural faith*: And yet it
 cannot presuppose it, because it is the first assent which the person
 hath concerning that assistance: And consequently, if it did presup-
 pose a former knowledge of that assistance, it should be first, and not
 first. Is not this a goodly Religion which you have, that you cannot
 move one step in maintenance thereof, without intangling your self
 full in contradictions? But Thirdly, either *This necessity of the foreknow-
 ledge of the infallible assistance of the propounder of divine truths*, which
 you make the foundation, of all supernatural faith, can be proven or nor.
 If nor, then all your faith is founded upon a *fancie*, which cannot be
 proven. If it can be proven, why shunne you to doe it, I haveing so
 often required it of you? But now I will lay this *Dilemma* about
 you. If it can be proven, either it must be from *Scripture*, or from
 some *Unwritten Word*, to use your Romanists phrase. Not from *Scripture*,
 for according to you, no sense of Scripture can be known, unless
 first the *Infallible assistance of the propounder thereof be known*, and
 therefore, when one doubts of the infallible assistance of the propounder,
 it is impossible, according to your principles, that this can be proven
 from

from Scripture. Nor can you prove it by any *Unwritten Word*. For you have asserted in your former Papers, that a point of Religion To be true, and to be conforme to the *Written Word* of GOD, are *Synonima's*, and that the one of these, cannot be proven before the other. Therefore, you cannot prove the truth of this point, concerning the Clergies assistance, merely by an *unwritten Word*, else it should be known to be true, before its conformity to the written Word were known, which is the *Contradictorie* of your former assertion. But besides, to know the sense of a *Decretal*, *Canon of Council*, or *Tradition*, or what ever else you will runne to, as distinct from the *Scriptures* of GOD, there is as great necessitie of *The foreknowledge*, of the assistance of the propounder thereof, as for the knowing of the true sense of Scripture. And therefore, before I assent to the true sense of a *Decretal*, *Canon of Council*, or *Tradition* by a *supernatural Act* of faith, I must first know, that the propounder is guided by an infallible assistance, and consequently, when one doubts of this infallible assistance of the propounder, neither can it be proven by anie *Unwritten word*, *Decretal*, *Canon of Council*, or *Tradition*. Expede your self from this *Dilemma*, if you can, without destroying your own principles, by which you are locked up in *Contradictions*. Nay more, I here freely offer, will you, or any prove to me, either *From Scripture*, or *Universal Tradition*, That the foreknowledge, of such infallible assistance of your Clergie, is a necessarie prerequisite before I can give a *supernatural assent* of faith to an article of Religion, and I will turne *Romanist*. Can I make a fairer proffer to you? Will you not have so much compassion upon me, as to make me your Profelyte? But I may divine here, and not be a Prophet, you will as soone remove the Earth out of its place, according to *Archimedes* bold undertaking, as to prove your *Hypothesis*, from either of these forementioned grounds. Fourthly, when you talke so liberally of this *Assistance* of the Propounder, of articles of faith, ought you not to determine, whom you meane by *This Propounder*? I hope you extend it not to all the people, nay, not to all who have received *Orders*. It was never pretended, that everie one of these was infallible, whether

therefore is it the *Pope*, or *General Council*, or both, that you means? If you cannot agree among your selves, who this *Infallible Propounder* is, doe you not reel as to the *Foundation of your faith*? I therefore require you againe to determine to me, if you can, *An Infallible Propounder of articles of faith*, agreed upon by you *Romanists*, and to produce the evidences for this infallibility from *Scripture*, or *Univversal Tradition*, or *Caenon of general Council*. You would make the world beleeve, that you had an infallible Propounder of divine truths, and yet you cannot agree who he is. Nor have any of the parties, into which you are broken in this matter, Evidence from your *Romish* principles, for the infallibility of him, or them, whom they would place in *Appello's* chaire. Pitch therefore on whome you will, as your *Infallible Interpreter*, and let us see if his *Infallibilitie* can abyde the *Test*. Who knowes not how impiouslie your *Popes* have erred, and that both *In cathedra* and *extra cathedra*? How *Pope Liberius* subscribed to the *Arrian* confession of the *Council of Sirmium*, and to the condemnation of *Athanasius*? How *Pope Honorius*, being consulted by *Sergius of Constantinople*, gave out sentence for the *Monotheliste Heresie*? How *Pope John*, the *twentysecond*, denied the immortallitie of the *Soul*? Yes, not to insist farther, in raking this *Dung-hill*, your own *Platina*, in the life of *Stephanns the sixth*, records, that it is almost the constant custome of the succeeding *Popes*, to infringe, Or wholly abrogate, the decrees of their *Predecessors*. Are these the infallible propounders of divine truths, upon which our faith must be built? It were easie also, to give an account of the errors, and lapses of *Councils*, though I should be loath, to derogat in the least from their due esteeme. I shall therefore at present, but mind you of that luculent testimonie of *Austin*, lib. 2. *De Baptis. contra Donatistas*, cap. 3. where he affirmes, *Concilia plenaria priora à posterioribus emendari*, that former plenarie, and generall Councils, are amended by the latter, and consequently, the former undoubtedly erred. The *figeres* leaves, wherewith *Bellarmin*, and other of your authors would

palliat

palliate these things are so fully examined by *Chamier*, and other our controversists, that I shal remit you to them. But *Fifthly*, if the peoples faith, must be built upon the foreknowledge of the propounders assistance, then whereupon is the faith of your *Infallible Propounders* built? Must they not be perfect *Enthusiasts*? What difference I pray you, is there betwixt them and *Quakers*? You may see, if you will, a prettie parallel to this purpose, written by *Cloperburg*, in *Syntagmate selectarum exercitationum*, disp. 2. The title whereof, is, *Papistarum & Enthusiatarum discordia concors*. *Sixthly*, suppose it were granted, that either *Pope* or *Council*, or both together, were infallible; yet, seeing Christians dispersed through the world, cannot receive the sentence of *Pope* or *Council*, immediatly from themselves, but at the second hand, from such fallible persons as you: How shall they know, that you have sensed the *Canon* or *Decretal* aright? Or what rule of interpretation have you, for finding the true sense of these *Canons*, or *Decretals*? Did I not show you in my *Fourth Paper*, how your own Authors, altercate without end, concerning the sense of your *Canons*? What advantage then, shall your people have, by that supposed *Infallible assistance*, of *Pope* or *Council*? How shall they know, that such a one as you, who pretend not to *Infallibility*, is not deceived, in taking up the sense of *Canon*, or *Decretal*, or that for base ends you will not deceive them? But *Seventhly*, did I not in a former Paper show, that your *Tridentine* and *Florentine* principle, of suspending the efficacie of Sacraments, from the intencion of the Priest, doth destroy all certainty of *Clergie* men among you, so that none of you can tell, who is *Pope*, *Bishop*, or *Priest*? And therefore, you cannot have certainty of infallible assistance, attending any person, as a *Clergie* man, and consequently, you *Romanists*, can have no certaintie of faith at all, the verie foundation of it being overturned? And yet, you have the impudence to reproach us, as having neither certainty of faith, nor knowing what the nature of a supernatural assent is.

Quis ulterius Gracchos de seditione querentes?

Know

Know therefore *Eightly*, that the assent which we give to divine truths, *Is truly Supernatural*. I shall not blot Paper at the time, with the airy debates of your *Schoolmen*, concerning the nature of a *Supernatural being*. They who would recrear themselves with a diversion, may see enough of these needleheaded nycetics, *In Ripalda de Ente supernaturali, in Arriag. 1. part. Disp. 3. And Carleton Tom. 1. Disp. 12.* No to mention others. Onely the assent we give, is *Supernatural*, both *Objectively* and *Effectively*. That is, both in regard of its *Formal object*, *Viz*, divine revelation, or the testimonie of GOD; that cannot lye, and in regard of the *Efficient cause*, namely, infused grace, which doth elevar, corroborat, and quicken our understanding to the production of this assent. Now, whether there be no more to be said, for the *Supernaturality* of our assent, which is founded, on the authority of *Divine Scriptural testimony*, then for yours, which is onely founded upon the authority of your *Propounders*, that is, a *Priest*, or *Jesuit*, (for these are your immediat Propounders,) or at best, a *Pope*, or *Councill*, whose *Infallibility* you can never prove, and concerning whose sense, you may fluctuat till you die, whether I say, there be not more to be said, for the *Supernaturality* of our assent, then for yours, let these who are rational Judge? But *Ninthly*, that I may cut off all ground of cavilling, whereas you proponed the question thus, *Whether a man can believe a thing to be true precisely, because it is revealed and spoken by GOD, unless he be assured, that GOD speaks by the mouth of him that proponed such a thing?* I Answer to both the branches of your question distinctly. And to the *First*, I say, that if by *Precisie*, you meane a seclusion of the *Assents of interpretation*, (for the question at present is of the sense of Scripture,) or a seclusion of extrinick motives of credibility, you may know that we *PROTESTANTS*, maintaine no such Seclusion. But if you meane the seclusion onely, of any *Ultior formal object*, into which the assent of faith is to be resolved, then indeed we maintaine, that the authority of divine testimony, is the *Ultima formal object*, into which, our assent of faith is to be resolved. And this seemes clear from the nature of *Divine faith*, which in this, is distinguished

guished from the assent of *Humane faith*, or purely *Sciential*. That *Humane faith*, is built upon the authority of an *Humane testimony*, and a *Sciential assent* on the *Principles of reason*; but *Divine faith*, upon the authority of *Divine testimony*. Should we therefore in the resolution of *Faith*, proceed to an *Ultior formal object*; It would either cease to be a *Divine faith*, or else we should onely proceed, from one *Divine testimony* to another: And so, we must either runne *In infinitum*, from one to another, or else, rest in some last; and then, why not rather in the first *Scriptural testimony*, which by the acknowledgement of all, is *Divine*? Whereas the divine authoritie, of all your other testimonies, are justly questioned, and will never by you be solidlie proven, except in so far, as they speake consonantie to the Scripture. To the second branch of your question, I Answer thus. If your meaning be, that the assurance of the *Clergies* assistance, *In actu primo*, to propound nothing but truth, be a necessarie prerequisite, then I simply deny it, and often, (though in vaine,) have required you to prove it. Nay, I have demonstrated you to be involved in *Contradictions*, by asserting it. And if yet you will maintain such a thing, I shall but demand of you, whereon that assurance of the *Clergie* or propounders assistance, is founded; Wherein I beleeve, you shall never be able to satisfie your self, nor any rational person. But if you meane no more but that, when we give an *Assent of Faith* to an article of Religion, propounded by another, we must also, *Simul & Semel*, assent, that the testimonie which he hath given thereto is true: This is indeed granted. But from this it doth not follow, that the *Previous assurance of the propounders infallibility*, is the ground of my assent. Even as, when a *Mathematician*, demonstrates a proposition of *Euclide*, the sciential assent of the Hearer, is not founded upon the authoritie of the *Mathematician*, but upon the evidence of the *Premisses*, from which he deduceth his *Conclusion*: Albeit the *Mathematicians* propounding the premisses, was a meane to draw forth the hearers assent, and in assenting to the demonstration, he assents to the *Mathematicians* discourse as true. The same was the importance of that other example, of a mans assenting to the sense of a

Municipal Law, given by a civil Iudge, though he had no previous assurance of his *Infallibility*; which example you strive to elude, saying, *That assent was not supreme*. But I desire to know, what you meane by a *Supreme assent*? If you meane a *Supernatural assent*, I acknowledge it is not *Supernatural*; neither did I compare the assent which we give, to the sense of a *Municipal Law*, and the assent of *Divine faith* in that regard. But if you meane, that it is not a *Firme* and *Certaine* assent, but fluctuating, and doubting; then you speake falslie, and are confuted by mens daylis experience. And herein onely made I the parallel betwixt these two assents: That as we may give a firme and certaine assent, *Ordinis naturalis*, to the sense of a *Municipal Law*, propounded by a Civil Iudge, without a *Previous assurance*, *ordinis naturalis*, of the judges *Infallibility*; so why may we not assent, by a *Supernatural Act of faith* to divine truths, propounded by a *Minister*, though we have not an *Antecedent supernatural assurance of his infallibility, in actu primo*? And it is a grosse mistake in you, to say, *That the assent which we give, to the sense given by a civil Iudge, is founded on his abilities, and therefore, that the degrees of our certainty is correspondent to the Stronger, or Weaker persuasions, that we have of his ability*. I say, this is a grosse mistake, for sometime an able Iudge may give a wrong sense of the Law, and a weaker Iudge the right sense, and the hearer, considering the evidence, which the weaker brings for his sense, may give a firme assent to the sense propounded by the weaker Iudge. Even so, a weaker Divine, like a *Paphnucius*, may give at a time the true sense of Scripture, when abler *Doctors* may give a wrong sense, and the hearer may upon good ground, subscribe to the sense given by the weaker. And consequently, it is the evidence which the *Propounder* brings for the sense which he gives, that is the ground of the assent of the hearer, & not the persuasion of the *Propounders Ability*. Hence was that of *Austin, Epist. 19. Facior Charitati tuae solis eis Scripturarum libri, qui jam Canonici appellantur didici, hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo*

scribendo aliquid errasse firmissime credam. Alios autem ita lego, ut quantalibet sanctitate doctrinâque praevalleant non ideo verum putem, quia ipsi ita senserunt; sed quia mihi vel per illos auctores canonicos vel probabili ratione, quod à vero non abhorreat persuadere potuerunt. From which is evident, that *Austin* did not beleieve the sense given by any Doctor, because of the *Previons persuasion*, he had of his abilities or assistance, but because of the evidence he brought for his sense.

Thus have I examined your whole *Paper*, not misrepresenting your Assertions, as you doe mine; nor setting up a man of straw, and then fighting against him, as your custome is; nor dissembling any thing offeeming weight, as you are not ashamed almost constantly to doe. Therefore, if you have a minde to insit in the debate, let me once prevail with you, to leave your Tergiversations, and misrepresentations. Propose first my words faithfully, and then you shall have liberty to impugne them as hardly as you can; and I promise to you the like measure. If otherwise, I must againe discharge with you, for to exchange *Papers* with you in your scurvie straine, will be but as if when an Assē kicks at a Man, he should kick at the Assē againe.

As for that boundle of *Revilings*, against not onely me, but our *Religion* also, wherewith you close your *Paper*, I will not desyle my penne in resuming them. I can as easily, and with as little hurt throw them off, as *Paul* did the *Viper*. When I read them, I smyled and remembred that of the Poet, *Clandicat ingenium delirat linguaque mensque*. Yet if you suppose, that you have any advantage to your cause by this debate, you shall have free liberty for me, to transmit both your *Papers* and my *Answers* to *Rome*, providing you doe it faithfully; and let your masters there judge, whether they owe you thanks for your service. But I fear, it all these *Papers* should come to an impartial *Censor*, he should remit them backe to you with this superscription, *Desperata causa Papae*, and send you to the Hospital of the *Desperati*. }

Thinke not strange, that this *Answer* hath been delayed a while, for I not onely have many returnes of duty upon my hands; but also, it was a doubt with me, whether to make any further returne to you, upon the ground mentioned in my last. Yet at length I was moved to writ this *Answer*, upon the consideration of that of *Solomon, Proverbs*, 26. 5. *Answer a fool in his folly, lest he seeme wise in his own conceit.*

Aberdene August, 9. 1666.

John Menzeis.

POSTSCRIPT.

Take in patience the blots and blutres of the *Amanuensis*, I am truly sorry, that it is not more nitidly written.

The READER may perceive, how faithfull a transcript of these Papers is here presented to him, when not so much as a word of *Apology* in a *Postscript*, for a blot of the *Amanuensis*, is omitted.



The Jesuits seventh Paper.

Answer to a sixth Paper of M^r. IOHN MENZEIS, wherein he laboures to propt the truth of the Protestant Religion with two Shifts and Evasions.

15. August 1666.

I Received your sixth Paper of the ninth of August, containing a masse and heap of digressions, copied out of controversy bookes, of misapplied

plied phrases, of grosse mistakeings, and of injurious and railing words, where you are pleased to honour me with thir Titles, *Vic nequam*, a scyphane, an affronted calumniator, a man of a prostitute reputation, a fool, &c. You have been often desired, and are now desired againe, to give a prooffe of your valour, and to show, that you are able to put ten onely lines in Paper to the purpose; observing three things, which every one will judge to be rationally demanded of you. First, That you lay aside all Digressions, that is to say, that you omit all these things, without nameing of the which, the present controversie may be fully decided. Secondly, That you omit all base and histrionical expressions, and contumelious words. Thirdly, That you omit all these things which cannot serve to prove the truth of your Religion; but with this inconvenient, that it is equallie applyable to prove a false Religion to be true. But since this reasonable favour cannot be obtained of you, you wil give me leave, as I have often protested, and protests of new, that I will take no notice, but close misken all that is out of the way, and out of this our first line.

The Protestant Religion cannot be the true Religion, nor the Religion, to the which GOD hath annexed the promises of supernatural happinesse, and consequentlie, whosoever aimes at eternal happinesse after this life, or intends to save his Soul, is obliged in conscience to quit it, and to betake himself to a diligent search, where the True Religion is to be found, prescindig for now, where it is to be found, and insisting meerlie in this, that the Protestant Religion cannot be it. This is proven by this one Syllogisme.

*That Religion cannot be the True Religion,
which hath no special ground or principle,
whereby it can be proven to be a True Religion,
or to be a Religion, conforme to the true sense of
the letter of the word of GOD.*

The Jesuits seventh Paper.

But the Protestant Religion hath no special ground or principle, whereby it can be proven to be a True Religion, or a Religion conforme to the true sense of the letter of the word of GOD.

Ergo, the Protestant Religion cannot be a True Religion.

You denying here the Subsumption, were advertised of this one thing, that a true principle or ground is not an indifferent nature, but is essentially determined to prove and infer onely truth, and so, not to produce any thing for a principle or ground, to prove the truth of the Protestant Religion, which may serve with as great reason to prove a false Religion to be true.

After much fluctuation, and many shifting toes and froes, at length you have pitched on two things, which you say you will maintaine as solid grounds, to prove the Protestant Religion to be true, and to be distinguished from all false Religions. The first is, The perspicuity of Scripture, in all points necessary to Salvation. But it was shovne you, the great juggling that lyes under this answer. For first, by Scriptur of which is affirmed, that it contains perspicuously all things necessary to Salvation, must be understood, the true letter, and the true sense of the true letter of Scripture. Ergo, it cannot serve for a ground to prove the Protestant Religion, to be a true Religion, except it be first proven, that the Protestants, hath both the true letter and Translation, and likewise the true sense of the letter. To this, in which the maine point consists, you give no answer, nor brings no prooffe, but onely, remits me to read your Protestant Anchors, whome you call Champions, and who, as you say, have made all thir things clear as the Sun. But wherefore doe you not produce the reasons of these your Champions, that they

they may be examined and impugned?

Secondly, It was asked, how you could so boldly affirme, that all things necessary to Salvation, or rather that all the tenets, which the Protestant Religion holds as necessary to Salvation, were contained clearly in Scripture, except first, Drawing up a catalogue of all things that the Protestant Religion holds, as points necessary to Salvation, and as contradistinguished from all other things not necessary. To this you answered now, that a Proposition in generall may be beleev'd, though the beleever cannot make an induction of all particulars contained in it. So we beleev'd, that all the dead shall rise, though we cannot give a particular account of their persons. But it seems this answer hath escaped your penne, when you were thinking on other things. For though I beleev'd a proposition in generall, when that proposition is revealed in generall. But where is it revealed, that all the tenets that the Protestant Religion holds, for points necessary to Salvation, are clearly in Scripture? For, giving and not granting, that this generall proposition, All things necessary to Salvation are clearly set down in Scripture, were revealed by Scripture it self attesting it; yet it doeth not follow, that this other generall proposition is revealed, All the tenets that the Protestant Religion holds, as necessary to Salvation, are clearly contained in Scripture: or that they may be clearly deduced out of things, clearly set down in Scripture. Ergo, it cannot be an object of divine faith, but by deducing it by Induction of particulars. And to this serves your own example, of a purse full of an hundred pieces of Gold; for though I may beleev'd in general, that all the gold contained in that purse is upright gold, if this were revealed in general by a sufficient authority, yet prescind'g from all authority, affirming this, I cannot assent, that they are all, and none excepted upright gold, except taking them all one by one, and putting them to the tryall, because, if only one of them were not upright, the whole assent would be false.

Thirdly, Though you say all things necessary to Salvation, to be clearly set down in Scripture, yet you require the due use of certaine middes to attaine to the true knowledge of thir things. and being demanded, to specifye thir middes, and what you means by the due use of them? And for answer to this, you bring now onely a long Digression, about
rules

The Iesuits seventh Paper.

rules to interpret Scripture, slighting the main point, which is to show in this, a difference betwixt you, and these of a false Religion, and whether these of a false Religion, may not use as duely these middles, as you can doe, for attaining to the true sense of Scripture. To this you onely answer, that De facto, they doe not use duely these middles, and, That the God of this world hath blinded their minds, &c. But what if they apply this to your self?

The second ground that you have pitched upon, to prove the Protestant Religion to be a true Religion, and to be distinguished from all false Religion, Is the conformity it hath with the doctrine of the first three Centuries. But this cannot be a ground, distinct from the conformity which you say your Religion hath, with the true sense of the letter of Scripture. Because giving and not granting, that your doctrine had this conformity, you cannot by this prove, that it is a true doctrine, since by you All these were fallible, and might have erred; And conformity with doctrine, that may be error, cannot serve to prove a doctrine to be true. And if you reply, that though they were fallible and might erre; yet they did not erre because the doctrine they gave, is conforme to the true, sense of the letter of Scripture, Ergo, the conformity with them, is not a ground distinct from the conformity with the true sense of the letter of Scripture. Or else you might prove the conformity, with the Acts of Parliament, in matters of Religion, to be a ground to prove the truth of your Religion, and a distinct ground, from the conformity which these Acts hath with the true sense of the letter of Scripture. Ergo, to make good, that the conformity of your Religion, with the doctrine of the Church in the first three centuries, is a distinct ground, from the conformity with the true sense of the letter of Scripture, you must give some Authority to the Fathers who were then, whereby they were preserved from error, though of themselves they were fallible. And this must consist, either in some intrinsecal quality inherent in them, or in some special extrinsecal assistance, founded on Christs promise. And here you have likewise to prove, that this intrinsecal quality, or extrinsecal assistance, did expire, and was extinguished in the end of The third Centurie inclusive, so that it did not passe to the Fourth Centurie, nor to

none afterwards. Wherein I expect likewise some Blasphemy out of your mouth; to wit, that Christ dispenses the protection promised to his Church, that manner of way that natural Agents doth dispense their activity, within a certaine Sphere, Uniformiter, Difformiter, producing more in parts near, and lesse in the parts more remote. But since Christ hath promised to be with His Church to the end of the world, and that the portes of hell shall not prevail against her, then the dogmes and doctrine of the Church, in the fifteenth Centurie when Luther and Calvin leap out, were as pure, and as free from all error, as they were in the first three Centuries, and the one may be called as much in question, as the other, since both are equally founded upon Christs promise, having no shorter Sphere and terme, then the end of the world.

I cannot omit by the way, to marr and disturb a little the complaisance, and contentment that you seeme to take, in dealing with your own shadow, fancying Contradictions upon my part, which are all founded upon your misapprehendings, mistaking one thing for another. For you suppose, that the knowledge of the ability and assistance in him, who proposes matters to be beleaved, because it is prerequired to all Acts of divine faith, that therefore it is in it self, an Object of divine faith, and so you confound the Evident assent, and judgement of credibilitie, with the Obscure Act of faith, and the motive of the one, with the motive of the other. For though the Act, or assent of divine faith, cannot be had, except this other preceed, yet faith existent, hath its own proper formal motive, distinct from the motive of that other Act, and judgement prerequired to it. As likewise out of the fear of hel, a Sinner may be induced to make an act of Contrition, for his sinnes, though his act of Contrition existent, have no wayes for the motive of it, the paines of hel. Another contradiction you fancie to your self, founded upon another ignorant mistaking, as if I had said, that a point of Religion to be true, and to be conforme to Scripture, were two Synonims: Since this was only said, Ad Hominem, and to oppugne you out of your own principles, who holds that nothing can be a point of faith, but that which is contained in Scriptures, or in the written word of God, and so in this you doe,

at other of your Champions hath done, citing for the assertions of school lasticks and fathers objections that they make against themselves.

Out of this appears, how true it is that was told you that you show your self Altogether ignorant, of the nature of divine and supernatural faith, since that out of this, that faith hath for the formal motive of it, onely GODS word and revelation, you infer, that it may be obtained and exist, though there not preceed a knowledge, that GOD speaks by the mouth of the Propounder. Tea, in this you show your self also altogether ignorant, of the nature of our intellect, and understanding, who as it cannot but assent, when the object propounded is in it self evident, so it cannot assent by faith whether divine or humane, except it know the authority of him that speaks, or propones; and according as the hearer knows him that speaks, to be of lesse or more authority, he adheres with more or lesse firmnes, to the thing that is spoken, because otherwise, our intellect might assent to a thing, though there were nothing to induce him, since here, there intervenes nothing, to induce one to believe, but onely the authority of the speaker. And what makes it to the purpose, the instance which you bring against this, to wit, That sometimes a more skilful Iudge, and Doctor, may give a wrong sense of a Law, and a weaker may give the true sense? Since it may be likewise, that an Old Wife give the true sense of a text of Scripture, and you, though both a Minister, and a Teacher of Divinity, give a false sense. And yet it doth not follow, but the understanding of the hearer will be inclined more to adhere, and assent to your sense, though false, then to hers though true, supponing that there intervene no other thing to move, save onely your authority and hers: Because, that which induces immediately the understanding to assent, is not the objective truths of things in themselves, but onely, as they appears; according to that saying of Aristotle, that oftentimes false things are more likely then true.

You can never end one of your Papers without some bragging, and you end this, perswading your self, that your Papers containes such pregnant and convincing reasons against Popery, that if they were reviewed by impartial Iudges, they would turne backe to you againe with this superscription, Desperata causa papatus. But this must be believed, because

because you say it, and you your self must be of a sweet temper, who can solace your self with such dreams.



M^r. JOHN MENZEIS, his Reply
to the Jesuits seventh Paper.

An Answer to Master Dempster the Jesuit, his seventh Paper, wherein he declines to have the truth of Religion tryed, either by Scripture, or Antiquity.



It appears to be a true character, which an old acquaintance of yours, as I hear, giveth of you, that if you be put from your *Common place*, you signify nothing: And therefore, you consume a great part of all your Papers, in repeating, *In terminis*, your first *Paralogisme*, together with some cunne'd scurvie preambles thereunto.

You seeme displeased, that I should have termed you an *Esfronted calumniator*, &c. If these names be so displeasing to you, why tooke you such pleasure, to practise the crimes expressed thereby? Why did you put a necessity upon me, either to brand you with such a black character, or to take with your false accu-

cations, which no man, but he whose fore-head cannot blush would have uttered? Did I not instance the particular Calumnies, Falshoods, and Prevarications, whereof you are guilty? If you were innocent, why did you not vindicat your self? But who can lesse endure the name of a Whoore, then the veryest strumpet? What integrity is in that person, who hates *Non Crimen, sed criminis nomen*, not the crime, but the name of the crime.

You have the boldnesse againe, to demand from me *Ten lines to the purpose*. Must all these my Papers be condemned, as impertinent and histronick digressions, (so civil are you in your complements,) because your dull and lethargick head, hath not been able to examine *The tenth line of them*, yea, not one to purpose? Did I not tel you from the beginning, that I needed not *Ten words*, let be *Ten lines*, to answer all that you have said, but onely these *Two words, Nego Minorem*. Now I give other two, which likewise might suffice, *Nego Conclusionem*, I deny the conclusion, in regard of the informallitie, of the whol structure of your *Syllogisme*, which is the marrow of al you have hitherto said. You have bestowed many years, (if my information fail not,) in studying this your rare *Syllogisme*: Could you not in all that space, have put it *In modo, & figura*? But it seemes, you will take as many years, to prove either the *Major*, or the *Minor* thereof. But so much hath been said to these things before, that now I shall adde no more, least I should seeme, *Cum Batto balbutire*.

In my first three Papers, I required you, to prove the *Assumption* of your *Syllogisme*. But thislike a *Thersites*, you still declined; which I could not but looke upon, as an evidence, that you succumbed in your probation. I did likewise appeal you, to produce a ground of the true Christian Religion, which doth not agree, to the Religion of *PROTESTANTS*. But neither durst you adventure upon any. Hereupon I might have turned my back upon you, as a smattering fellow, wholly incapable to maintaine a Theological debate. But to render you the more inexcusable, and to convince all, to whose hands these Papers may come, how desirous I was to have the truth examined, I condescended *Ex superabundanti*, (though not tyed there-

An Answer to the Jesuits seventh Paper. 117

to by rules of disputing,) to produce in my fourth Paper, *Two irrefragable grounds*, by which the truth of Religion may be examined. *Viz. The perspicuity of the Scripture, in all things necessary to Salvation, And Conformity with the faith, of the most Ancient Christian Church.* Hereupon I have urged, with all the earnestnesse I could, in my *Fourth, fifth, and sixth Papers*, that both your Religion, and ours, might be brought to these Tests, and examined thereby; namely, both by *Scripture*, and *Antiquity*. But you, like one who is *accusatus*, self condemned, knowing in your conscience, that it is a wicked cause which you doe maintaine, have still declined. And the scop of this your seventh Paper, is yet to decline the examination of Religion, by either of these grounds. But *Veritas non querit angulos.* It is he who doth euill, that hates the light, *Joh. 3. 21.* Yet have you the impudencie in this your *Seventh Paper*, to say, that after *many toes and froes*, now I have produced two grounds; as if either I had delivered some inconsistencies, or had been driven to produce these grounds, by force of your arguments, or that now only in my last Paper, these grounds had been first produced: All which are manifest untruths. Is this your gratitude to him, who had so liberally gratified you, with the production of these grounds, When you were clearly at a *Nonplus*?

The two grounds which I produced, I did prove in my *Fourth Paper*, to be solid, and sufficiently distinctiue of the true Religion, from a false, and from them, I did demonstrate the truth of our Religion, and the falshood of yours, (for, *Rectum est sui & obliqui Index,*) but you have not once dared to examine these arguments. While therefore you hold on in this your tergiversing way, it might be enough for me, to say to you with the Poet, *Carpere vel noli nostra vel ede tua.* Ought you not, either to acquiesce to these Grounds, produced by me, or to produce others more solid, especially, you being the *Opponent*? But yet once more, I offer against you, to disput the truth of our Religion, both from *Scripture* and *Antiquity*, and shall withall, examine the scurvie, pellucid, and tergiversing evasions, which you have made use of in this your seventh Paper.

118 *An Answer to the Jesuits seventh Paper.*

You repeat here againe your three cavils, against *The Perspicuity of Scripture*, in all things necessary to Salvation, or rather, your three cowardly subterfuges, to decline a Scriptural tryal; but without any confirmation, deserving a review. I should the more patiently have borne with these tautologies, had you been pleased, for clearing the state of the controversie, betwixt you and us, to have delivered the judgement of your *Romish Church*, concerning the *Perspicuity of the Scriptures*. I told you the judgement of PROTESTANTS, and shew you, how they are injured by your writers. I required you, with the like plainness, to set down the judgement of your *Romish Church*, and the rather, because your Authors are found to be inconsistent with one another, in this matter. And though I have looked upon your ablest Controversists, namelie, *Bellarmin, lib. 3. De verbo Dei, cap. 1. Gresser, In defensione capituli primi libri tertii Bellarmin. De verbo Dei, and Stapleton, lib. 10. De principiis fidei, cap. 3.* Yet can I not find one Canon of a Council, produced by any of them, as to this particular. Would they not have done it, if they had any? Doe you not manifest to the World, you play the jugler, when you dare not adventure, to tell the judgement of the *Romish Church*, even in that, against which, you doe so eagerly cavil?

You think you have disgraced all that I have written, by calling it *A heap of digressions copied out of controversie bookes*, I find you indeed, still better at calumniating, then at arguing. If my Paper did containe any impertinent *Digressions*, why doe you not particularize them? But I have already unfolded the *Mysteries*. That which you cannot answer, must be branded as a *Digression*, to palliate your ignorance. I acknowledge, I have improv'd against you, somewhat of the writings of *Ancients, of Schoolmen*, and of modern *Controversists*, both of your side, and of ours, nor am I hereof ashamed. This I hope is not the base *Plagiarie trade*, which I leave to your *Jesuits*, as being better acquainted with stealing other mens Papers. Have you not heard, how your famous *Jesuit, Antony Possevin*, did steal from *Doctor James* a learned

PROTESTANT,

PROTESTANT, his *Cypriani redivivus*, and put it in his great *Apparatus*, under his own name, for which you may find how sharply he is chastised, by *Doctor James*, in his excellent treatise concerning *The corruption of Scriptures, Councils, and Fathers, by the Prelats, Pastors, and Pillars of the Church of Rome?* Part. 2. page, 9. 10. Goe trace backe all the Papers which I have sent to you, and see if you can fix any such trespassse upon me. As for you, I confesse, we have no cause yet to accuse you of ripping up the bowels of many Authors: All the Authority, wherewith you have hitherto loaded us, is, *Master Demysters doct^r i^a q^a*. You need not fear, that any thing which as yet hath come frō you will be slandered, as *Oleni lucernam*; you onely ramble out any fleeing tergiverfing Shifts, that come first *In buccam*, as a man, who minded not to dive into the controversie. However, once yet, as I have said, I will trace your footsteps.

In your first Cavill, you alleadge, that *The Perspicuity of the Scriptures, cannot serve as a distinctive character of the Religion of PROTESTANTS from a false; except I first prove, that the PROTESTANTS have the true letter, and translation, and true sense of the letter*, To which you say I answered nothing, but remitted you to our PROTESTANT Authors. Here we have a new Specimen of your Jesuiticall Candor, for First, there was no mention of the Translation, in your first proposall of this Objection. But Secondly, to let this *Peccadillo* passe, how are you so impudent, as to say, that I had given no other Answer but remitted you to our PROTESTANT Authors? Looke backe on my Paper, and blush for your lying. Had I not first inverted the Objection against your self, and then did I not Answer directly, that this Objection might have had some colour of reason, had I sustained the part of an Opponent, but none at all, I being the Defendant, or Respondent? Did I not shew you, that it concerned you to prove, that we PROTESTANTS, had not the true sense of Scripture, and that all incumbent to me at present, was, to answer your arguments? And the same now, I desire to be accommodated to the True letter,
and

and translation, of Scripture. Prove, if you can, that we are either destitute of the true letter, translation or sense of the Scripture. What I said of *PROTESTANT Writers*, that they have shewed our Religion, to be conforme to the true sense of Scripture, (which indeed they have done, as with a Sun beame,) was not, that they in that had performed, what now I was tyed to doe, but as then I told you, that it were no impossible taske, but had often been performed, though at present, I resolved to keep you to the *Rules* of arguing. Yea, did I not deal more liberally with you, and require you, to pitch on some cheif points in controversie, betwixt you and us, and for your encouragement, promised, that I should not onely hold the *Defendants* part ? But you cannot be drawne out of your lurking holes, and thereby you discover both your desperat cause, and cowardly Spirit. Nay more, have I not in my last Paper, proven fundrie points of controversie against you ? Such as the *Perfection of Scripture, the perspicuity of Scripture, the fallibility both of Popes, and Councils, &c.* Yet have you not once had the boldnesse, to canvase these my arguments. Should I have passed through other *Controversies*, is it not like, that you would have waved all under your common pretence, that they were but impertinent *Digressions* ? But though you had kept silence at other points, I think not so strange, as that you could hear your *Popes* in *cathedra* and *extra cathedram*, charged with errour, and yet not awake out of your Lethargie. I will minde you of a testimony of your *Alphonſus à Castro*, concerning your *Popes*, to see if it can alarme you, In lib. 1. *Adversus Hæreses*. cap. 4. Thus he writes, *Omnis homo, errare potest in fide, etiamsi Papa sit. Nam de Liberio Papa refert Platina, illum sensisse cum Ariano, & Anastasium secundum huius nominis Pontificem fuisse Nestorianis, qui historias legerit, non dubitat. Celestinum Papam etiam errasse circa matrimonium fidelium quorum alter labitur in Hæresin, Res est omnibus manifesta. Neq; hic Celestini error talis fuit qui soli negligentie imputari debeat, ita ut illum errasse dicamus velut privatam personam & non ut Papam, qui in qualibet re seriâ definienda consulere debet viros doctos, quoniam huiusmodi Celestini Definitio habebatur in antiquis Decretalibus, in cap. Laudabilē, titulo De Conversione*

versum infidelium quam ego ipse vidi & legi. So your *A Castro*.

In your second Cavill, you alledge (for it seemes you dare adventure upon no more *Syllogisms*,) That before I affirme so boldly, that all things necessarie to Salvation are contained in Scripture, I ought first to have drawne a catalogue of all these necessarie points; and now you foyft in a word againe, which was not in the first proposall of this cavil: Or rather say you, a list would be drawne of all these points, which the *PROTESTANT Religion* holds as necessarie. All the answer you bring me in making to this, is, That a proposition in general may be believed, though the believer cannot make an induction of all the particulars contained in it. Are you become so shamelesse, that in every step you must deal unfaithfully? Who may not see that ye *Romanists* are moved, by the same *Genius* with the old *Hereticks*, of whome *Austine* observed, *Hæreticorum frontem non esse frontem*? Did I not make *Five Replies* to this your *Second Cavil*? And you pitch but upon one branch of one of them, and that also, you misrepresent. I must therefore pull you by the eare, and remember you, that First I shew, that you were not *In bonâ fide*, to object against the Perfection of *Scripturs*, as containing all things necessarie to Salvation; neither could you doe it, without contradicting the grounds which you had laid downe in your *First Paper*. Secondly, I shew, that this demand of *A catalogue of necessities*, was an old cavil of your fellows, confuted by many; particularly, by *Chillingworth*, *Crakanthorp*, *Stillingfleet*, &c. to whome indeed I remitted you. To these now I adde a verie late, but learned Author, *Master Tillotson*, part. 2. Sect. 3. §. 15. In his confutation of a much cryed up *Romish* pamphlet, entituled, *Sure footing*, where he calls This canting demand of a Catalogue of necessities one of the expletive topicks, which *Popish* writers of the lower forme doe generally make use of, to fill up a booke: And withall, brings in *Doctor Holden*, in his *Analysis fidei*, lib. 1. cap. 4. One of the great Patrons of your traditionarie way, shewing that this demand of a catalogue of necessities is unreasonable, and maintaining it to be not onely *Impossible*, but also if it could be had, *Uselesse* and *Pernicious*. Thirdly, I shew from *Scripture*, and *Augustine*, that you

122 *An Answer to the Jesuits seventh Paper.*

falsely affirmed, that the Scripture did put no difference betwixt necessary truths and others. *Fourthly*, I shew it was unreasonable in you, to demand of me a precise *Catalogue of necessarie truths*, for proving whereof, I did coacervat a heap of arguments. And *Fifthly*, I shew, that it concerned you *Romanists* no lesse then us, to draw a *Catalogue of necessarie truths*, and that it would prove a more difficile task for you then for us. Yea, from your putting a character of necessitie upon many articles, which sometimes had it not, I demonstrated your Religion to be a false Religion, and your Church (notwithstanding all her great pretences to *Catholicisme*,) to be the most schismatical societie under Heaven; and remitted you to *Doctor Morton*, *Votins*, and *Stillingfleet*, who had demonstrated this at large. Whereupon now I must minde you, how *Master Chillingworth*, urged his adversarie *Master Knot*, to produce a *Romish catalogue of necessities*, assuring him, when ever he received that with the one hand, he should deliver his catalogue with the other; but this could never be obtained from *Master Knot*. The like offer is lately made by *Master Tillotson*, to *Master Serjeant*, the *Author of Surefooting*; but though *Master Serjeant* have made the fashion of a Reply, yet hath he not adventured upon such a *Catalogue*. But all these *My five answers* you passe, (so accurat an *Antagonist* are you,) except one branch of one reason, in my *Fourth Reply*, which also you misrepresent: For you propose it, as if I had granted, that a catalogue of necessarie truths could not be drawne up, which you will not find in all my *Paper*. That which I said, was, *Cannot this general be proven, that all things necessarie, are contained in the Scriptures, unlesse a precise catalogue of them be drawn?* And I brought fundrie instances to prove, that an universal proposition, might be proven without an induction, and enumeration of al the particulars. Yea your self here confesses, *That when an universal proposition is revealed, or that revealed, from whence it may be deduced, then the universal proposition may be beleevd, though the beleever cannot make an induction of particulars.* Whereupon I subsume, *But in Scripture, that is revealed, from which it may be concluded*

An Answer to the Jesuits seventh Paper. 123

concluded by firme consequence, that all things necessarie to Salvation are contained in Scripture, Ergo, by your confession it must be granted, that this universal proposition ought to be beleaved, That all necessarie truths are contained in Scripture, though a particular induction of these truths could not be made. The Assumption is easily proven by all these Scriptures in which it is held forth, that the Scripture is sufficient. *In suo genere*, as a rule to bring us to Salvation, which you will find accumulated by our divines, in the controvertie, *De perfectione Scripturae*. And I instanced some of them in my last Paper, purpossie to preoccupie this poor evasion of yours, though you have not had the boldnesse to medle with them. Hence Austin, in *Epist.* 166. *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam.* And, *Lib. De unitate Ecclesiæ, cap. 3.* *Non audiamus, hæc dico, hæc dicis, sed hæc dicit Dominus. Sunt certe libri dominici, quorum authoritati utrique consentimus, utrique credimus, utrique servimus, ibi quæramus Ecclesiam, ibi discutiamus causam nostram.* And a little after, *Nolo humanis documentis, sed divinis oraculis Sanctam Ecclesiam demonstrari.* And in *cap. 19.* *Utrum ipsi, (Namely the Donatists,) Ecclesiam teneant, non nisi de divinarum Scripturarum libris canonicis ostendant.* The evidence of these testimonies, made your own Stapleton, In *lib. 1 De principiis fidei, cap. 24.* To say, *Ecce apertissime dicit Augustinus in Scripturis querendam esse Ecclesiam, & ex ipsis Scripturis demonstrari Ecclesiam. Hoc sane totum verissimum est.* So sayeth your Stapleton. This truth is so clear that Theodoret was bold to say, *Dial. 1. Noli mihi humanis ratiocinationibus obstrepere, ego enim in sola divina Scriptura acquiesco, & Dial. 3. Non adeo confidens sum ut aulam aliquid affirmare quod Scriptura silentio præterit.* And Austin, *de bono Viduitatis, cap. 1. Sancta Scriptura nostra doctrina regulam figit.* But perhaps now, you think to betake your self to that subterfuge, which you foist into the second edition of this *Objection*. Giveing and not granting, say you, that all things necessary to Salvation were clearly revealed in Scripture, yet doth it not follow, That all these things which the PROTESTANT Religion holds as necessary, are clearly revealed

vealed therein. But this poor evasion discovers grosse ignorance, and inadvertence in you. For if you had remarked what I have said, in the explication of the termes in my *First Paper*, you would have seen this preoccupied. There I told you, that by *The Religion of PROTESTANTS*, we understand onely, *The True Christian Religion*, as revealed in the holy Scriptures. And consequently, where ever these things are revealed, which are necessarie, according to *The True Christian Religion*, there also the necessarie points of *Our Religion* are revealed. And to evidence, that the Religion of *PROTESTANTS*, and the True Christian Religion is the same, produce if you can any one point, which we hold as necessarie to Salvation, which is not necessarie, according to the True Christian Religion revealed in Scripture, and I professe, I will instantly disowne it; and I know, so will all ingenuous *PROTESTANTS*. I Therefore warned you from the beginning, when you undertooke to impugne our Religion, that you undertooke the cause of an infidel, namely, to impugne the Christian Religion. Hence, some have well observed, that they who would speake properly, should not terme our Religion, the *PROTESTANT Religion*, but the *Religion of PROTESTANTS*: It is not *Religio PROTESTANS*, but *Religio PROTESTANTIVM*; or the True Christian Religion professed by them, who doe reject and protest against *Papish errors* and inventions. Since therefore, all the points that are necessarie to Salvation, according to the True Christian Religion, are revealed in Scripture; as hath been confirmed by luculent testimonies, both of Scripture, and Antiquity, (for I will not be addebt to you for your Concessions,) then all the points, which the *Religion of PROTESTANTS* holds necessarie to Salvation, are therein likewise revealed. And consequently, as you would beleeve all the pieces in a purse to be upright Gold, if it were attested to you, by a sufficient authority: So you may beleeve all things necessarie to Salvation, to be contained in Scripture, this being attested by divine authoritie. Or if you will not acquiesce to all this evidence of reason, produce one article necessarie to Salvation, or acknowledged by us to be such, which is not contained in Scripture. Let it be brought to the Touch-stone and examined.

But

But it seems, ye *Jesuits* are more exact in trying your pieces of Gold, then points of Religion. For your pieces of gold, must either have the *Attestation of a sufficient authority*, or be brought to the *Touchstone*. But you can take the points of your Religion *Implicitly* upon trust, and your interest to bribes your judgement and affections, that you will not come to the tryal, by which the cheat may be discovered.

In your third Cavil, you had propounded sundry idle *Queries*, concerning the *Means of interpretation of Scripture*, insinuating That the use of these means, is inconsistent with the *Scripturs perspicuity*. In reply whereto, I First not onely shew, That the perspicuity of *Scripturs*, was nothing impeached by the use of means of interpretation; but also, did prove both from *Scripture*, and reason, the *Scripturs* to be perspicuous. Secondly, I remembred you, that your *Romanists* were as much concerned as we, in resolving the questiones Concerning the means of interpretation of *Scripture*, and besides that they were tyed, to find our means for the sure interpretation of *Canons of Councils, Bulls, Breves, & Decretals of Popes*, many wherof are purposlie contrived like *Appollo's dubious Oracles*, to ludifie the Reader. Thirdly, I shew that *PROTESTANTS* devised no new *Means of interpretation*, which were not still approved by the Christian Church, and therefore to avoide prolixitie, I remitted you to *Augustin*, His foure books, de *Doctrina Christiana*, and withall, to sundrie famous *PROTESTANT* Authors, particularly, to *Charnier, Whitaker, Zanchie, and Gerard*, (to whome now I adde, *Doctor Strang*, de *interpretatione & perfectione Scripturae*, lib. 1. cap. 8.) Where you might have found a full account, of the right means of interpreting *Scripture*, and of the right way of using these means, and consequently, of the difference betwixt them that used them rightly, and others who doe not use them duely. Fourthly, I resolved a *Querie* of yours, whether without the preaching of the Word, the means of interpretation may be used, and the true sense of *Scripture* attained. But of all these things in your reply, like a perfect *Fuge bellum*, you take no more notice, then to asperse them as long *Digressions*, about the rules of interpreting scripture: A rare and compendious confutation I confesse. But if I did extravagave in these discourses, was it

126 *An Answer to the Jesuits seventh Paper.*

not in following such a vagrant guide as you? Doe you not play the Devil first to tempt me to these *Digressions*, and then to accuse me for them? Yea, doe you not show your self a silly fool, to wound your self through my sides. For if it be an impertinent *Digression* for me to answer your *Queries*, must you not be an impertinent fool to propound them? But perhaps you thought it your wisdom, rather to come off with this reflexion of folly, then to adventure to grapple with these things, which would prove too hard for you. After you had waved all these particulars, lest you should seeme to say nothing at all to that Section, you fall upon a word, which I spake in answer to another of your judicious *Queries*. *Viz. Whether these of a false Religion, might duly use al the means of interpretation?* To which I answered, *De jure*, they ought to use them, though *De facto*, and in *sensu composito*, they did not use them, which I confirmed by some Scriptures. To confute this my answer, *What* (say you,) *if they of a false Religion say as much of us?* And who questions but they may say it? *Our lips are our own,* (say the worst of men,) *And who is Lord over us,* *Psal. 12 verse 4.* Have we not sufficient experience of the licentious tongues of your *Romanists?* doth it therefore follow, that you doe duly use the means of interpretation, and not we? *Si accusare sufficiat quis innocens?* We doe not desire any man so receive our expositions, because we asseure them to be true: nor are we so brutish, as to suffer your *Romish interpretations*, to be obtruded upō us, on your bare affirmatiō. If you would come downe out of the clouds, and not insist stil on generals, you should find it is upon convinceing grounds, from the series of the context, other Scriptures, the Analogie of faith, &c. That we reject your *Romish senses*, and embrace these which are approved by *PROTESTANTS*. As for *Example*, there is a great *Controversie* betwixt you and us, touching the sense of these words of Christ, *Hoc est Corpus meum*, This is my Body. You will have them to be understood, in *A proper and literal sense*, and by the Priests pronounceing, or rather whispering them in Latine, the Body of Christ

Christ, to be substituted under the Accidents of bread: We on the contrarie affirme, the sense of these words, as is usual in Sacramental speeches, to be *Figurative*; the Bread being called the Body of Christ, because it is a Sacramental signe, and exhibitiv Symbol of his Body. You will find Armies of arguments brought by our Divines, particularly, By *Whitaker, Chamier, Morton, Nethenus, &c.* To justify our sense, and to confute yours, I shall at the time give you but a hint of this one. According to your received *Romish glosse*, these words of Christ should be inexplicable false, and imply a manifest contradiction, therefore your *Romish glosse* must surely be false. The *Sequel* is clear: The *Antecedent* I prove. And first I say, these words of Christ should be inexplicable. Straine your wit, and squeeze your Authors, to tell me what *Hoc*, or the pronowne *This* can signifie? Surely it can neither signify bread, nor the *Accidents* of bread, else the *Proposition* were not proper: For al know, that one *Disparat*, cannot be properly predicated of another. Nor can it signify *The Body of Christ*: For according to you Christs Body, is not there until al the *Words* be finished. But the pronowne *This*, doth clearly demonstrate something, then present, when it was spoken. What therefore remains, but that with other your Authors, you betake your self to the desperat refuge of your *Individuū vagum, Eus in confuso, & Contentum sub Speciebus*, and what is that, but something you know not what? Was Christs understanding clouded with such confusion, that he knew not what he meant, when he said, *This*? But besides, when ever any thing is truely predicated of an *Individuum vagum*, though it be disjunctivly enunciated of many things, yet it is determinatly verified of some one thing, and the refor, suppose the pronown *Hoc*, or *This*; were taken as an *Individuum vagum*, yet it must signifie something then present, identified with *The Body of Jesus*. But that is impossible, according to you, seeing *Christs Body* is not present untill all the words be uttered. More of the *Verrige* of your authors, touching this particular, may be seen in the forementioned writers. But I not onely said, that this

Proposition

Proposition of Christ, according to your *Romish glosse*, would be *Inexplicable*, but also *False*, and *Imply a contradiction*. For it implies a manifest contradiction, that a true affirmative proposition *De presenti*, should produce its object. But this proposition, which must be true, as being Christ's, and which all see to be affirmative *De presenti*, according to your *Romish glosse*, doth produce its object. For according to you, it substitutes the Body of Christ under the accidents of bread, either by *Addition*, or *Reproduction*. *Urgo*, this proposition; according to your *Romish glosse*, implies a manifest *Contradiction*. The *Major* is clear, because, if a true proposition *De presenti*, should produce its object, then in the *Instant of nature*, wherein the proposition is conceived before its object, as the cause before its effect, the proposition should be true, and not true. *True, ex hypothesi*, for it is supposed to be a true proposition. *Not true*, because, not conforme to its object: For it affirms its object to be *De presenti*; yet in that *Instant of nature*, the object is not; for it is the instant of *Priority* before the object: And consequently, if this proposition, *This is my Body*, doe substitute Christ's Body under the accidents of bread, His Body should be under these accidents, before it be under them. For it should be under them in the first *Instant of nature*, wherein this proposition is conceived, else the proposition should be false: And yet it should not be under them, because the proposition, as the productive cause of the presence of Christ, must be presupposed for *One instant of nature*, before its effect. But what speake I of *Instants of nature*? Is it not at least required, to the truth of an *Affirmative proposition de presenti*, that the object thereof, doe exist in that article of time, wherein the *Copula* of the proposition is pronounced? But according to you, Christ's Body is not under the accidents of bread, when the *Copula* of the proposition is pronounced: for according to you, Christ's Body is not in the Sacrament, till all the *Words* be ended. Therefore, the proposition according to your *Glosse*, cannot be true. And yet it must be true, as being the word of him who is truth it self: And consequently, it must be *True* and *Not True*. Your Schoolmen have perplexed themselves with these *Enigma's*, but could never extricate themselves

themselves out of this labyrinth, in so much, that what one of them affirms, the other confutes. As these hints prove the falshood of your *Romish glosse*, so the truth of the sense given by PROTESTANTS, is manifest from the *Series* of the context. For, if by the pronowne, *Hoc*, or *This*, Christ meant the bread, then the sense of the proposition must be figurative: But by the pronowne, *This*, he surely understood the bread, *Ergo, &c.* The *Major* is clear, because disparats cannot be predicated of one another, but *Figuratively*. The *Minor* is easily proven: Because, what he tooke, blessed and did breake, of that he said, *This is my Body*, as is clear from the *Series* of the context: But undoubredly he tooke, blessed and brake the bread, therefore it was the bread which he did demonstrate by the pronowne, *This*. And consequently, the sense must be *Figurative*. Neither is this a late invention of PROTESTANTS. Said not *Austin*, *Contra Adimantum*, cap. 12. The Lord doubted not to say, *This is my Body*, *Cum daret signum Corporis sui*? That is, when he gave the signe and figure of his Body. And long before him, *Tertullian*, *Lib. 4. Adversus Marcionem*, cap. 40. *Acceptum patrem & distributum Corpus suum fecit, hoc est Corpus meum dicendo, id est, figura Corporis mei*. Could *Calvin*, or *Beza*, have more luculently affirmed the meaning of Christs proposition to be *Figurative*. I know your two Cardinals, *Bellarmin*, and *Perron*, have scrued up a multitude of wrested testimonies of *Antiquity*, as if the Ancient Church had favoured your monstrous figment of *Transubstantiation*. But *Spilatenfis*, *Lib. 5. De Rep. Eccles. cap. 6. à num. 22. Ad numerum 164.* (not to mention other Authors,) hath copiously examined, and fully vindicated all these testimonies, and clearly demonstrated, that the Church in the first Eight Centuries, was in the same judgement, as to the Sacrament of the *Eucharist*, with the Reformed Churches. By this touch, the judicious Reader may discern, whether our exposition of that text be not built upon solid grounds: The like might be shewed, if our expositions and yours were compared, of other much tossed Scriptures, such as *Luke, 22. 32. I have prayed for thee, that thy faith fail not* *Matth. 16. 18. Upon this rock I will build my Church.* *1. Tim. 3. 15.*

130 *An Answer to the Jesuits seventh Paper.*

The pillar and ground of truth. Job. 21. 16. Feed my sheep, &c. And this were the most compendious way, to try, whether your exposition, or ours, were the more genuine. This also was the advice of *Augustine*, of old, *Lib. 3. Contra Maximin. Arianum, cap. 14. Nec ego Nicannum, nec tu debes Ariminense tanquam prajudicatus proferre Concilium. Nec ego hujus autoritate, nec tu illius detineris. Scripturarum autoritatibus, non quorumcunque proprijs, sed utriusque communibus testibus, res cum re, causa cum causa, ratio cum ratione concertes.* It is true through prejudice, interest or blindness, men may oppose the most luculent truth, after all these meanes. But then the whole defect is, (as we have often advertised you,) *Ex parte subiecti*, on the part of the subject. And so much of your three frivolous cavils against the Scriptures perspicuity, in all things necessarie to Salvation.

In your next section, as you declined a tryal by Scripture, so likewise you shun to have your Religion tryed by *Antiquity*, and you pretend two noble shifts. *The first is, that according to us, all these in the first three Centuries were fallible, and therefore, though our Religion were conforme to theirs, it will not follow that it is the True Religion.* I doubt, if ever any had to doe with such a shamelesse tergiversing fellow. For *First*, suppose it were true, that our Divines did say, that all these of the three first Centuries were *Fallible*, yet if you grant their Religion to be the True Religion, and I admit their Religion as to all essentials, to be a Test, whether ours be true, or not, with what face can you decline it? Know you not that Maxim of Law, *Testem quem quis inducit pro se, tenetur recipere contra se.* *Secondly*, how could you say, *That we affirme, that all these of the first three Centuries were fallible*, seeing in these centuries were the Apostles, whome we acknowledge to have been *Infallible* in their Doctrine? But *Thirdly*, by saying *That we maintaine, that all in these ages, (even excepting the Apostles, and pen-men of holy writ,) were fallible, and subject to errors*, you discover your self, to be either grossly ignorant of the judgement of PROTESTANTS, or to be a base scurvie sophister,

phister, which will appeare, by distinguishing two words in your assertion. For *First*, the particle (*All*,) may be taken either *Collectively*, or *Distributively*. And *Secondly*, *Errors of Religion* are of two sorts: Some in points fundamental and essential, some in points which are not of such indispensable necessity. This being premised, I propose this *Distinction*. If you meane, that we maintaine that *All* in these ages *Collectively* taken, that is, the whole Catholick Church, may erre in *Fundamentals*, and *Essentials*, it is a most absurd fallhood; for *PROTESTANTS* maintaine no such thing. We acknowledge the promises for the perpetuity of the Church, *Isa. 59. ver. 21. Matth. 28. ver. 20. &c.* But if the whole *Catholick Church* *collectively* taken did err in *Fundamentals* in any age, then the Church for that time should utterly cease to be upon earth. It is True sundrie of your Writers, either through Ignorance, or through their calumniating *Genius*, have charged this on *PROTESTANTS*, that they maintaine, that the Church may utterly fail. But this is so impudent a slander, that *Bellarmin* himself is ashamed of it, *Lib. 3. De Ecclesia Militante, cap. 13. Notandum* (sayeth he,) *Multos ex nostris tempus terere dum probant absolute Ecclesiam non posse deficere, nam Calvinus & ceteri Hæretici id concedunt.* If therefore this be your meaning, you charge *PROTESTANTS* falsely. But if you onely meane, that *All* in these ages taken *Distributively*, (remember that now we speake not of *Apostles*, or of pen-mē of holy writ, or of these who had an extraordinary Propheticke spirit,) might erre in things not *Fundamental*, this is granted. Yet this hinders not, but that the truth of our Religion, may be proven by its conformity with the faith of the *Ancient Church*. For though every one *Distributively* taken may erre in *Integrals*, yet, seeing, *All* *collectively* taken, or the *Catholick Church* can not erre in *Essentials*, if the faith of the *Catholick Church* in these ages, can be found out in the undoubted writings of the *Fathers* in these times, then *Conformity with their Religion* will irrefragably prove *Our Religion* to be the *True Religion*, as to all *Essentials*. Yea, if from the writings of the *Ancient*

sients in these ages, we can find what was the faith of any one true Particular Church, we may solidly argue thence as to the Truth of Religion in essentials. For though a true particular Church may erre, yet so long as it is a True Church, it retaines the essentials of faith, else it were not a true Church. This Distinction, which I have proposed, is not mine onely, but of our PROTESTANT Writers, in this question, concerning *The Churches infallibility*. As you may see in Whitaker, *De Ecclesia*, quest. 3. cap. 1. Doctor Field, *His way to the Church*, lib. 4. cap. 2. And others. So that it is no evasion I propound to you, but the received Doctrine of the Reformed Churches; and hence the rest of this your cavil, on which you foolishly dilate, may be cut off. If we grant, say you, Any infallibility to the Church in these three Centuries, how did that gift expyre in the fourth, and after following ages? It is easily Answered: This infallibility which we grant to the Collective body of the Church, as to the Essentials and Fundamentals of faith, agrees to her in every age; else the Church in some ages should be utterly lost, But though we grant, that the whole Catholick Church cannot erre in Fundamentals, be not so foolish, as to apply this to your Romish Church. You might as well say, that *Italians* are the collective body of mankind, as that you *Romanists* are the collective body of the Catholick Church. Remember *Jeroms* smart admonitiō, *In Epistola ad Evagrium*, *Orbis major est urbe*. Only this I adde, that though the Catholick Church be exempted from error in Fundamentals, in every age; yet the Church in all ages, is not blest with Equal purity, and Splendor. For in some ages, the Integrals may be much more vitiated then in others. Yea, some particular Churches, may erre in Fundamentals, and so cease to be True Churches, and many of these who were eminent Lights in the Church, may be smitten with these Fundamental errors, and the sincere Professors of the truth, may be reduced to a great Paucitie, and through persecution, be scattered into corners, as in the dayes of *Arianism*, *Quando totus orbis miratus est se factum Arianum*. Left therefore you cavil further, at the restricting of my argument to these First three Centuries, you may remember the first occasion of it, which was this,

this, as you will find in my *Fourth Paper* : I was speaking of the Ancient *Apologists*, in the first *Three Centuries*, who pleaded the truth of the Christian Religion against Heathens. And I appealed both to *Their grounds*, and their Religion in these dayes, that it might be tryed, whether our Religion were not agreeable to theirs in all *Essentials*, and whether the solid grounds which they brought, for the truth of the *Christian Religion*, did not agree to the Religion of PROTESTANTS ? This I say, was the occasion of limiting the argument to these ages; though it might have been extended further. Yea, and (as then we told,) was extended further by *Bishop Jewel*, and *Crakenthorp*, even to the *Sixth Centurie*; to alio, is it by learned *Whitaker*, *Contra rationem quintam Campiani* : Nay others have extended it to all ages. Nor need you carp, at the limiting of the argument to the first *Three Centuries*: For the faith of the Catholick Church in these *Three ages*, was the faith of the Catholick Church in all *Ages*. For there is but one *Faith*, and therefore, if it be proven, that our Religion, was the Religion of these ages, it doth consequently follow, that it was the faith of the Catholick Church in all ages. So that this is the most compendious way, to try, whether a Religion be the faith of the Church in all ages, by ascending to the fountain : I mean, to these first three centuries, concerning which there is least doubt made by any Party; and which was lesse vitiated by superstition, or errors in integrals, then was the Church in some after times.

I come now to your second *Evasion*, wherein you pretend, *That conformity with the Ancient Church, is at least no distinct ground from conformity with the Scriptures; seeing the truth of the faith of the Ancient Church, can onely be proven, by its conformity with the Scriptures.* But the vanity of this subterfuge, doth easily appeare. For *First*, whether it be a *Distinct ground* or not, yet if it be a *Real ground*, why decline you to be tryed thereby ? You must surely have an ill conscience, and know your wares to be sophistical, that they cannot abide the light. *Secondly*, If these grounds be not distinct, how doth your *Melchior Canis*, in his booke of *commone places*, distinguish them, giving the first place to the *Scripturs*, of which he treats *Lib. 2.* & only the *Sixth* to Ancient fathers, of whome he discourseth, *Lib. 7?* Or how

134 *An Answer to the Jesuits seventh Paper.*

doth *Bellarmin*, and other your *Controversists*, ordinarily distinguish their arguments founded on *Scripture*, from the arguments founded upon *Antiquity*? But *Thirdly*, wholly to remove this cavil, I grant that the truth of Religion in any former age, may be proven from its conformity with the *Scriptures*, and therefore, that conformity with the holy *Scriptures*, is the onely *Primaris ground* of discerning a True Religion from a false; whereupon, I did put it in the first place. Yet we may abstract, *Pro hic & nunc*, from this way of procedour, and argue from the faith of the Church in some ages, without proceeding at the time, to examine the truth of every point by the *Scripture*: And the rather, seeing in *Scripture* there are general promises of the perpetuity of the Church, and consequently of preserving in her all fundamental truths. If therefore we can have evidence, that this was the faith of the *Catholick Church*, I meane of the whole collective in any age, then I may conclude, this is the true faith, and the *True Religion*; and consequently, what is agreeable thereto, must also be the *True Religion*: for nothing can be consonant to truth, but truth. From this it appears, that sitting in the Religion of the *Catholick Church* in the *Second* and *Third Centurie*, as a *Principle*, upon the general promise of the Churches perpetuity, without a further progresse, (for the time,) to examine the truth of every particular, it may become in some manner, a *Distinct ground* of arguing, from that according to which, every point is severally reduced to *Scripture-tryal*. Even as in *Subaltern sciences*, the *Conclusions* of the *Subaltern science* are made use of as *Principles*, without making a further progresse. The *Astronomer* takes the *Geometricians Conclusion* as a *Principle*, not seeking a *Demonstration* thereof. So may the *Divine* in some cases, take the faith of the *Catholick Church*, in the *Second* or *Third Centurie*, and argue thence as from a *Principle*; especially, when he hath to doe with an *Adversario*, who may admit the faith of the *Ancient Church*, as a *Test*, and will decline the *Scriptures*, under pretext of obscurity, or ambiguity. *Yes*, (as I have said before,) *A Divine* may in such a case

case, argue from the faith of one true *Particular Church*. Suppose that an *Original writ*, were either lost, or blotted and blurred, from which there hath been several *Transsumpts* taken; and that there were two persons pretending to have *Transsumpts*, but each of them, questioning the fidelity of the others *Transsumpts*. This *Question* could not be decided by the *Original*, it being supposed, either to be lost, or blotted utterly, and blurred, and neither of the two Parties willing yeeld to one another. But there being found another *Transsumpt*, which both the Parties acknowledge, to have been the *First Copie*, that was taken from the *Original*, Could there be any way so good for decyding the *Question*, (next to the comparing of both the *Transsumpts*, with the *Original*, if it could be had, or were clear,) as to compare the two controverted *Copies*, with this uncontroverted *Transsumpt*? In this case, would not he who shunned to bring his *Copie* to the tryall, leave a strong presumption, that his Paper were but a forged draught? Now though all the authority, which the unquestioned *Transsumpt* hath, was derived from its conformity with the *Original*, yet in these circumstances, it may have the place of a *Test*, to distinguish betwixt true and adulterat *Copies*. The application is obvious. The *Papists* like old Hereticks, accuse *Scriptures* as being blotted and blurred, yea as in a manner lost: The *Originals*, if you may be beleaved, being corrupted; albeit indeed Scripture is clear, and by the good hand of GOD preserved to this day. Yet seeing you sometimes seeme to magnify *Antiquity*, as if you did acknowledge the faith of the *Ancient Church*, to be a faithful *Transsumpt* from that authentick *Original* of the *Scriptures*, what more condescension, can we *PROTESTANTS* in this case show to you, Then seeing you will not be judged by the *Scriptures*, which are our Heavenly Fathers authentick *Testament*, then I say, to acquiesce, that the cause betwixt us be tryed by that *Transsumpt*, which you seeme to acknowledge? And when you decline this tryal also, doth it not speake you out to be real *Prevaricators* and *Cavillers*? But because some may wonder whence it is, that you doe not
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136 *An Answer to the Jesuits seventh Paper.*

onely decline a tryall by *Scripture*, but also by *Antiquity*. I will here open the *Mysterie* that lurkes under it. Though you *Romanists* seeme sometimes to magnify *Fathers, Councils* and *Antiquity*, yet there are none who set them more at nought then you, as, if you put me to it, I will make good by particular instances. And therefore laying them aside, it is onely your present *Romish Church*, that is your sure *Anchor-hold*: And by your present Church, your *Jesuited Partie* meanes only the *Pope*. I doe not slander you: Hear your great *Champion Grefser*, who comes in to succour *Bellarmin* at a dead lift, *Tom. 1. Defens. c. 10. lib. 3. Bellarmin, De verbo Dei, eolum. 1450. Quando Ecclesiam dicimus esse omnium controversiarum fidei iuicem intelligimus Pontificem Romanum qui pro tempore presens naviculam militantis Ecclesia moderatur: When we affirme (sayeth he,) the Church to be the judge of all controversies of faith, by the Church we underst and the Bishop of Rome, who, for the time being, Governes the ship of the Militant Church. So that there is no security for your unhappie Religion, unlesse ye be made Chancelours in your own Assize. If it be asked, how shall any know that the *Romish Church*, is the *True Church*? The answer must be, because she, that is, her head the *Pope*, sayes she, is the *True Church*. If it be againe asked, how shall it be known, that the *Pope* is the *Head of the Church*? The answer must be, because he sayes, he is it. But how shall it be known, that he is *Infalible* in so saying? The answer must be, because he sayes, this is his prerogative. And how shall it be known, that the *Romish Religion* is the onely *True Religion*? The onely plaine answer is, because the *Pope* whose grandour is maintained thereby. sayes, it is the *True Religion*. And how shall it be known, that the Religion of *PROTESTANTS*, is a *Wrong Religion*? Because, forsooth, the *Pope*, whose triple Crown is shaken by the Religion of *Protestants*, sayes, that it is an heretical Religion. Alace! alace! that poore simple people should be so miserably cheated and seduced. GOD I trust will ere long open their eyes, to see these damnable in postures.*

You had asserted in your last, That every supernatural act of faith, must be founded on the foreknowledge of the infalible assistance of the
Propounders

Popoublers of divine truths. To which in my last, I had *Replied* many things; most of which (according to your custome,) you never once touch: I must therefore reminde you of the heads of them. As *First*, you were demanded, who these *Infallible Propoublers* are? Whether you *Romanists* can agree upon them? Whether you can produce grounds for their infallibility from *Scripture*, or *Universal Tradition*? I hope you will not pretend, every one of your *Shavelings* to be infallible. Yea, I brought luculent evidences, that both *Popes*, and *General Councils*, may erre, and have erre. *Secondly*, I asked, whereupon the *Faith* of these pretended *Infallible Propoublers* was builded, and wherein they differed from *Enthusiasts*? *Thirdly*, supposing *Pope*, or *Council*, or both had this *Infallibility*; yet seeing the people receive their sentence, from the mouth of such fallible and fallacious persons as you, how can they be assured, that either you have not taken up the sense of their *Decrees* wrong, or that for base ends you do not falsifie them? And *Fourthly*, how it can be known, who are your *Clergie men*, that are gifted with this assistance, seeing the efficacy of *Sacraments*, of which *Ordination* with you is one, dependeth on the secret intention of the *Priest*? But none of these doe you once touch. Are not you fitter, to be a *Trencher Chaplaine* to a *Bigotted*, and implicit *Profelit*, then a *Disputant*? I Might here also comit you, with the late *Patrons* of your *Traditionarie Way*, particularly, with *Master Cressy*, who in his *Exomologesis*, Cap. 51. Sect. 4. Acknowledges, That the *pastors* of the Church proceed not now as the *Apostles* did, with a peculiar infallible direction of the holy Spirit, but with *prudential collection*, not alwayes necessarie, and that to the *Apostles*, such an infallible certainty of means was necessarie, but not so now to the Church. And in his chap. 40. Sect. 3. He acknowledges the unfortunatnes of that word, *infallibility*, And said, that he could find no such word in any *Council*; and that there appeared no necessity to him, that any *PROTESTANT* should ever have heard that word named, let be. pressed with so much earnestness; and that *Master Chillingworth* hath combated that word with too too much successe. I Know *Master Cressy*, finding that this his assertion, had given offence to

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fundrie Zelots of your *Romish Church*, published afterwards an explication of these words. But what an unhandsome, & dis-ingenuous retreat he made, is judiciously discovered by *Master Tillotson*, In his booke, Entituled, *The Rule of faith*. part. 2, Sect. 4. Where also he shewes, that the same principle of infallibility, hath been contradi&ed, by *Whyte Holden*, & *Rushworth*, the late pleaders for your *Traditionarie way*. You may see more of the *Contradictions* of your *Jesuit-Party*, who contend for the infallible assistance of your Propounders, and the late Patrons of your *Traditionarie way*, held forth by *Master Stillingfleet*, in his *Appendix*, to *Tillotsons Rule of faith*, §. 10. And you may try, how you can reconcile these your intestine discords, about the ground of your faith, before you expect others to close with either of you.

But you not daring to reply, to any of these foure forementioned particulars, studie onely (though in vaine.) to extricate your self from *Two contradictions*, wherein I left you enwrapped. The *First* was this. If all supernatural faith, be founded on the previous assurance of the Propounders infallibility, then the first assent to this infallibility, must presuppose the previous assurance of this infallibility, as being an act of faith, and not presuppose it, as being the first assent to this infallibility. To this you answered, not without your usual reproaches of ignorance, as if forsooth you were an illuminat, and profound Doctor, you answered, I say, *That the prerequired knowledge of the Propounders assistance, (you meane infallible,) Is not an act of faith, but an evident assent, founded on the motives of credibility.* But this miserable subterfuge, affords you no help; For *First*, either you meane that all the assent, which is given to the *Infallibility* of your Propounders, is *Evident*, founded upon the *Motives of credibility*; or beside that pretended *Evident assent*, you hold also, that this *Infallibility* is believed by an *Assent of divine faith*. If you meane, that it is onely known by that pretended *Evident Assent*, then the *Infallibility* of your Propounders, should not at all be, *De fide*, or an article of faith.

faith. Consequently, it should be no *Heresia*, to deny or impugne the *Infallibility* of your *Popes*, or *Councils*, & so the very foundation of your *Romish* faith, should be overturned. If therefore you say, that beside this *Evident assent*, the *Infallibility* of your Propounders is also beleaved by an assent of divine faith; then either that *Assent of faith*, is resolved into the previous pretended *Evident assent*, or not. If it be resolved into it, then your *Assent of faith* should be *Divine faith*, *Ex hypothesi*, for such you suppose it to be; and yet not *Divine faith*, as being ultimately resolved into that pretended *Evident Assent*, and having for its *Formal Object* these *Motives of Credibility*, which according to you are *Evident*, and so not a proper *Formal Object* for an assent of *Faith*, but in very deed, as shall after appeare, they are but fallacious grounds of this pretended *Infallibility*. If therefore againe, to evite this *Contradiction*, you say, that this assent of *Divine faith*, is not resolved into that *Previous evident assent*, then that previous *Evident assent*, contributes nothing to cleare the maine difficulty where-with I urged you, which was, to hold forth the *Formal object*, which moves you to give the first *Assent of divine Faith*, to the *Infallibility* of your Propounders, which I call upon you to doe, if you can. But I beleieve you will find, that no ground of such an *Assent of divine faith*, can be assigned without contradicting either your self, or Scripture, or evident reasons. Let but the *Credentials* of your Propounders be impartially examined, and it will appeare, that the *Faith* that you give to their infallibility, deserves not the name of a prudential *Humane faith*, let be of a *Divine faith*. Any judicious man, who is versed in your *Contraverse Writers*, may see all the starting holes to which you can run. But I wil wait til I see, to which of them you doe betake your self, lest you should say, that I fight with an *Adversarie* of my own devising. Now, onely I shall desire you to consider this *Demonstration*, *a posteriori*. Your Propounders have certainly erred *De facto*, and *Dogmatically*, both in *Caibedra*, & *Extra Caibedram*, as I shew in my *Sixth Paper*; therefore it is impossible so assigne a solid

§ 2

ground,

ground, why their *Infallibility* should be beleev'd by a *Divine faith*, unlessse your divine faith be of such a nature, that by it, you may assent unto falsehoods. But *Secondly*, I adde this that the whole foundation of your subterfuge, is a grosse falsehood, namely, that there are *Motives of credibility*, which doe evidently conclude the infallibility of your Propounders. Produce if you can these *Motives*, and frame your arguments from them; and I undertake, through the grace of GOD, (*Sub periculo causa*,) to discover the falsehood and fallacie of them. In the meane time, lest you runne from the point, let me remember you, that the *Question* betwixt us, is, whether there be such *Motives of credibility*, which doe *Evidently prove* your Propounders to be *Infallible*? And therefore take heede you digresse not to speake of the *Motives*, which perswade the *Credibility* of the *Christian Religion*; For the Christian Religion may be *Credible*, though we have no previous assurance, that your Propounders are *Infallible*. Could I find an evident demonstration, of the *Infallibility* of any Propounder, I should instantly captivat my understanding to such a Person. Demonstrate therefore from your *Motives of credibility*, that your Propounders are *Infallible*, and produce a solid *Formal Object* of the first *Assent of faith* thereto, and I shall ingenuously acknowledge, that you have made your escape from the *Contradiction* objected to you. But if you doe not demonstrate their *Infallibility*, as I am sure you cannot, be you as ingenuous on the other hand to acknowledge, that you are shut up in a *Contradiction*, as in yron chaines; and that thither you are led by the *Principles of your Religion*. From these things, the impertinency of your example, taken from *Attrition* and *Contrition*, may appeare, *First*, because it is clear from Scripture, that *Attrition* doth usually goe before *Contrition*. But that an assurance of the *Infallibility* of your Propounders, must goe before every act of *Divine Faith*, can no way be proven, either by Scripture, Reason, or your *Motives of credibility*, as shall be made evident, *Solutions argumentorum*? Next, because *Attrition*, and *Contrition*, have distinct and assignable *Formal objects*, as is both confessed by your self, and might be luculently also cleared from Scripture. But the

the *Formal object*, of this first pretended *Assent of divine faith*, to the *Infallibility of your Propounders*, is not assignable, as hath been shewed already. It might here be a divertisement to the Reader, to give an account of the Vertigo of your Authors, concerning these *Motives of credibility*. They who are curious, may find a touch of their contrary opinions in your *Cardinal De Lugo, tract. De fide Disp. 5 Sect. 1. 2. 3.* But at this time also, I have purposely waved the absurdities, which our Divines have deduced from your *Romish Doctrine*, concerning these *Motives of credibility*; Because, I would keepe you close to the point. And therefore, I shall demand no more of you, but that you demonstrate the *Infallibility of your Propounders*, from these *Motives of credibility*, which till you doe, you remaine shut up within the lines of that objected *Contradiction*.

I Now proceed to the other difficulty objected to you, in expeding yourself from which you are as unhappie, For evidencing whereof, there needs no more be said, but to propose the *Enigma*, which you pretended to enervat; for you craftily wrap it up in silence. The *Argument* did runne thus: If our faith must be built upon the Precognition of the *Infallible* assistance of your Propounders, then either this their pretended *Infallibility*, can be proven or not. If not, then the whole *Romish Faith* is built upon a *Fancy*, which cannot be proven. If it can, then *First* you were required to produce your *Arguments* for proving it. And *Secondly*, you were persued by this *Dilemma*. If the *Infallibility of your Propounders* can be proven, then either by a *Written* or *Unwritten Word*. Nor by a *Written Word*, seeing the sense of it cannot be known, according to you, untill first the *Infallibility of the Propounder*, and *Interpreter* be known; but now that is supposed to be the *res controversa*, the very point in controversie. Nor can it be proven by an *Unwritten Word*: Both because you had asserted before, That a point of Religion to be True, and to be conforme to the *written word*, are *Synonima*'s; And because there is as much need of an *Infallible Propounder*, that we may be assured of the truth, and true meaning of an *Unwritten word*, as of that which is written. If therefore, we cannot know the sense of the *Written word*, till first we be

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assured

assured of the *Propounders infallibility*, neither can the truth, or the true sense of the *Unwritten word* be known, till first we be assured of the *Propounders infallibility*; and consequently, when the thing to be proven is his *Infallibility*, it cannot be proven as all, either by a written, or an unwritten word. This *Argument* you dared not to propound, and make a formal answer thereunto. But all you say to this *Suppressed Argument*, is, that when you affirmed, *That a point of Religion to be true, and to be conforme to the written word of GOD, were Synonima's, you spake it onely Ad Hominem.* This is all your Reply, and suppose it were true, let any who hath sense judge whether you have evacuated the *Argument*. For you touch but one part of the confirmation, of one branch of the *Dilemma*, which is abundantly prov'd by another reason, which might suffice, suppose that which you touch were wholly laid aside. You are far from the gallant resolution of *Alexander*, who said, *Nolo furari Victoriam.* Nay you are so base, that when you cannot solve an *Argument*, you wrape it up from the knowledge of the *Reader*, and having given a touch of that, without which the *Argument* abydes in its entire force, you have the confidence to give out, that you have confuted the whole *Argument*. This is not the first experience, I have of your *Jesuitical* ingenuitie. But I must adde, that even that which you have said cannot be admitted, as if the *Equipollencie* of the two forementioned *Propositions*, had onely been asserted by you *Ad Hominem*: And the rather, because what you say in this, is agreeable to the grounds which you lay downe in your *First Paper*, which there, *Interminis*, you affirme, should be agreed unto by all. Now the chief scope of the *First Paper*, and *Syllogisme*, is to hold out, that the *True Religion* hath grounds to prove itself, to be conforme to the true sense of the letter of the word of GOD. And therefore, both in my answer to your *First Paper*, and in my *Answer* to your *Third*, wherein you had asserted the *Equipollencie* of these *Propositions*, I drew an *Argument* against your *Romish unwritten Traditions*; to which then you durst make no Reply; albeit now (as if
what

An Answer to the Jesuits seventh Paper. 143

what you had then written, had been forgotten,) you would flinch from what you had formerly said, upon this pretext, as if it had been spoken *Ad Hominem*. If you had said, that you had spoken that onely *Pro tempore*, from your *Jesuitical* principle of *equivocation*, when you meant nothing so, I could indeed have beleev-
ed you.

Though you have bewrayed as much basenes, as I beleave, ever man did, in so much writing, yet you have the boldnesse to traduce some of our Divines, (not telling whome,) as citing the *Objections* of your *Authors* for their *Affertions*. But,

Turpe est Doctori cum Culpa redarguit ipsum.

Hath not the strength of your *Romish* Writers lyen in misrepresenting both the lives and writings of *Reformed Divines*? Yea, your baseness in this hath stretchd it self beyond them. How grossly have you corrupted and falsified the writings, both of *Ancient* and *Modern Authors*, as hath been demonstrated by *Doctor James*, In his *Treatise of the corruptions of Scriptures, Councils, and Fathers*, by the *Pastors, Prelats, and Pillars of the Church of Rome*, and by *Coccius* in his *Censura veterum Scriptorum*, Beside many others?

You close all with a *Tale of an Old wife*. And I confesse all you have said may well be reckoned *Inter Aniles fabulas*. Yet you have the boldnesse againe to accuse me of *Ignorance*, because I cannot homologat your absurd assertion, *That before we beleve a Divine truth, there must preceed a knowledge that God speaks by the Propounders*. Had you so often charged another with *Ignorance*, you might perhaps have heard from him or now, *Sus Minervam*. I doubt truly if ever your disperat *Romish* cause, met with a more *Blockish* *Advocat* then your self. If I know that GOD speaks by such a man, must I not *Simul & semel*, beleve it to be truth which he speaks? How then were you so stupide, as to affirme that the knowledge that GOD speaks by a man, must preceed the be-
leaf of the truth spoken? Were you not more cautious before, when you onely required the previous knowledge of the *Propounders*

144 *An Answer to the Jesuits seventh Paper.*

pounders assistance *In actu primo* ? But now your words would seeme to require the previous knowledge of GODS assistance *In actu secundo*. For in propriety of speech, GOD speaks not by a man, but when he assists him *In actu secundo*. Is this the nature of mans intellect, to assent to a proposition, which hath no evidence in it self, without any reason ? Why then demand you an assent from me, to your proposition concerning this *Infallible assistance*, (which I am sure is not *Per se nota*,) when neither can a reason be extorted from you to prove it, nor can you solve the objections brought against it : Is there no ground upon which a Hearer may be convinced, that this is the genuine sense of Scripture, but onely the authority of the speaker : Surely then nothing spoken by you, or your fellow *Jesuits* and *Friers*, can be received as a *Divine truth*, for you pretend no *Infallibility*: Nay your fallacies are become so notorious to the World, that it hath past into a proverb *A Fryar, a liar*. But perhaps you meane your *Popes* or *Councils* by your *Propounders*. Yet besides that your people doe not hear them immediarly, and their sentences may be vitiated in the conveyances by the hands of fallible persons, besides this, (I say,) must nor your *Popes* and *Councils*, have a reason that moved them to own rather this sense of Scripture, then the opposite ? Or else they must be perfect *Enthusiasts*. If they have a reason, why may not the same reason that moved them, move the people also, when it is sufficiently proposed to them : Let the indifferent Reader now observe to what fluctuating uncertainties you expose your hearers whe you say, that their faith must be resolved upon the authority of the Speaker, whether you meane *Pope* or *Council* or both, for I suppose you cannot determinatly tell which of the three. Now how many things are here to be cleared, before the faith of the poor people can be at a stand : As *First*, that these whome you call *Popes*, are true *Popes* and successours to *Peter*, and your *Councils* true and legitimat *General Councils*. *Secondly*, that these *Popes* and *Councils* have an *Infallible authority*. *Thirdly*, That this which you give out is the true and genuine sense of the *Popes* or *Councils*. All which, while the World stands, you will never be able solidly to prove: And I doe appeale you, if you can, to doe it.

But

But I must here reveal another prodigious *Mysterie* of your *Romanists*. Namely, that what ever is proposed, not onely by your *Popes* and *Councils*, but also by your inferiour *Clergie-Men*, though by your own Confession *Fallible*, yet the poor People, who cannot examine by themselves the truth or falshood of what is proposed, ought not onely to beleieve upon the authority of the said *Fallible Clergie-Men*, but also *Do merit by beleieving*, though the thing beleieved be *Erronious*, and *Heretical*. Hear this from your *Great Casuist, Cardinal Tolet, Lib. 4. De Instrum. Sacerd. cap. 3. Ss rusticus* (sayeth he,) *circa articulos credat suo Episcopo proponenti aliquod dogma hereticum, meretur in credendo licet sit error, quia tenetur credere donec ei constet esse contra Ecclesiam*. I will english it, *If a country man* (sayeth he,) *beleieve his Bishop, propounding some heretical doctrine about the articles, he meriteth by beleieving though it be an error, because he is bound to beleieve, until it manifestly appears, that it is against the Church*. What a damnable Religion must this be, according to which men merit Heaven by beleieving lies? If this doctrine of *Cardinal Tolet* be true, that people are bound to beleieve your *Fallible Clergie-Men*, even speaking lies, and may *Merit* thereby; How dare you conclude, that our *Faith* to unquestionable *Divine truths* is no *Supernatural faith*, because our Preachers doe not arrogate an *Infallibility* to themselves? Is it better, for a *Romanist* to beleieve a lie, then for a *PROTESTANT* to beleieve a *Divine truth*? Think you still to abuse the World with such prodigious impostures?

As for your ludicrous *Example* of an *Old Wife*: We bleſs God, there are old Wives, young Boyes, and Girles amongst us, who could instruct an old deceiver like you, in the true grounds of Religio. Did not *Priscilla* a poor Wife, instruct *Apollos* in the mysteries of Christianity, of whose *Infallibility* *Apollos* had no previous assurance? Yet from the *Scripture* she convinced him, *Act. 18. 26*. So that from this your *Example*, though brought in by you only as a foolish jeer, all that you have said may be redargued. If there may be a ground to assent to divine truths proposed by a *Poor Wife*, such as *Priscilla*, of whose *Infallibility* there is no previous assurance, then it is a falshood which you affirme, that the

146 *An Answer to the Jesuits seventh Paper.*

Faith of divine truths must only be founded upō the *Authority of the Speaker*. But the first appears to be true, from the *Case of Prifella and Apollos*. A poor *Prifella* may hold forth convincing and luculent grounds of what she asserts from the Scripture, when a *Priest, A Jesuit, a Cardinal, a Pope, an Annas, or Cajaphas*, may obtrude on the consciences of others erroneous and groundles fancies. To this purpose I might produce many testimonies, from your own most famous *Writers*, as of *Gerson, Panormitan, &c.* But I shall at the time content my self with one, from *Ioannes Picus Mirandulanus, De Ordine credendi, Theor 16.* (Which though I have at the second hand, the author not being by me, yet have I it from so many good *Writers*, that I doubt not of the truth of it.) *Quin imo, (sayeth he,) simplici potius rustico & infanti & anicula quam Pontifici Maximo, & mille Episcopis credendū, & contra Evangelium isti & illi pro Evangelio verba facerent.*

I Have been more copious in this *Reply*, then your *Scurvy Paper* did deserve; yet if in this I have supererogated, it is without the least tincture of *Paperis*. You but play the fool in upbraiding me with boasting, or gloriation, upon the account of the frequent losses which you are left at. For I reckon it no point of honour, either to deale with, or to vanquish such an insignificant persons, as hitherto you have discovered your self by your *Papers*. I have rather so far endeavoured to deny my self, as to be at the paines to give a check to an arrogant, but an empirie Caviller against the truth. But because *Copious Answers* doe oppresse your dry and sterill braine, therefore I have subjoined a *Succinct answers*, confuting all your *Seven Papers in two words*. And if you find not your self competent to answer this *Long Paper*, in all the particulars thereof, without your usual Tergiversations, you may deale with this *Succinct One*. In the meane time let this suffice.

Aberdene October 31. 1666.

John Menzeis,

Postscript,

POSTSCRIPT.

A Short Answer in two words to all *Master Dempster* the *Jesuit*, alias *Rind* or *Logan*, his seven Papers.

Nego Minorem Or, *Nego Conclusio-*
nem.

Aberdene October 31. 1666.

Iohn Menzeis.

The Reason why the returne of this *Paper* hath been so long delayed, is, because, how soone I read your *Seventh Paper*, I found that it ranne upon the old trifling straine, and therefore, I threw it by me for sandry weeks: For it was irksome to me to be still examining your *Trivilitia* and scurvie *Tautologies*. Now therefore, either come to the point and answer *Categorice*, without your tergiversations, or else, get you gone for ever.



The Iesuits eight Paper.

Reply to a seventh Paper of M^r. I O H N M E N Z E I S, wherein is shoven, that the pretended conformity of Protestant Religion with Scripture, is a meer imaginary and groundles con-
formitie.

6. November 1666.

This Paper was not delivered to Master I O H N M E N Z E I S, untill November 9. 1666.



OUR Seventh Paper did come to my hands the fourth of November, and I doe not wonder of your long silence, of near three moneths, for it is patched up of so various and copious Digressions, copied out, as it seems, of Controversie bookes; that you will scarce find one of twenty, that will take the paines to read only over: And to make it grow, you have adjoined a long and tedious discourse, about Real presence, which appearingly is the substance of all you taught your Scholars this last Year.

But all this your painful labour for so many moneths is lost, since as alwayes I have protested to you, that I take no notice of things out of the way: Neither will beginne any other thing, before we have fully ended the maine point.

This

This debate was occasioned of a continual Railing, made by you in the Pulpit against Catholick Religion, but with such ingenuity, out of that your Chaire of Verity, that in place of Catholick Dogmes to be impugned, you did often substitute and propose, in a ridiculous manner to the people Problematick opinions, holden by some Scholasticke and Casuists, as manifestly appeared out of the conference we had by mouth. Whether this did proceed out of gross Ignorance, or Malice, or out of both, I remit to your self.

Seeing that you did show so great fervour in skaring your Auditors from Catholick Religion, you were desired to confirme them in their own Religion, by producing some solid, but special ground and principle, whereby might be proven the truth of the PROTESTANT Religion. And though in the beginning, under the pretext that you had onely the Defenders part, you stood stiffe, not to be obliged to this. Yet because, you saw that it could not consist with the reputation of a man in your place, to play altogether the Dummer, in a matter of Religion of so great concernment, as is the putting in question, whether the PROTESTANT Religion be a True Religion or not, lest this declining should be imputed either to your ignorance, or to the want of positive grounds, after that with desuse digressions of all sorts, you did runne your self as it were out of breath, At long lang length, you were forced to have your recourse to the Old jock error, that your PROTESTANT Authors teaches you, to wit, that your Religion is proven to be true by this Medium or principle, because it is grounded upon Scripture, and conforme to the true sense of the letter of Scripture, As containing perspicuously all things necessariæ for mans Salvation. This then being by your own confession, the chief and most plausible ground for the truth of your Religion, you are desired to lay asid all other things, & hold you at this precisely, until you make it good and proportionat to confirme your own PROTESTANTS, in their Religion.

You say then that your Religion is proven to be a True Religion, because it is grounded upon Scripture, and conforme to the true sense of the letter of Scripture. But it cannot be shewen that it is conforme to the true sense of the letter of Scripture, except first it be shewen that you

have the true sense of the letter of Scripture. Ergo, to make this good, you must first produce some special ground or principle, whereby a judicious man may be reasonably induced to think that you have the true sense of the letter of Scripture, that is to say, the sense intended by the holy Ghost. For as it is impossible that a thing be conforme to a true sense, except it be supposed that there be a true sense, so it is impossible to shew or prove a thing to be conforme to the true sense, except it be first shown and proven that there is a true sense.

Althen that is required of you, is, that you produce some special ground or principle, to make it appeare, that you have the true sense of the letter of Scripture, since all the rest depends upon this onely one thing, and that the ground which you produce to prove this, be such, as cannot equally serve to prove a false Religion, acknowledged by your self for a false Religion, to have the true sense of the letter of Scripture. And this incumbers upon you, if you will vindicat your Religion from this foul note, that there can be shown no difference betwixt it and a false Religion; And consequently, that it is impossible, that your Religion can be shown or proven to be a True Religion. And it is expected that you will performe this, with a clear Substantious, Laconick, and School-way, laying altogether aside your diffuse reviling Pulpit way.

It is fatal to you, to close your Paper with bragging, and praising your self, and extolling your own answers, and withall, to underwaine all that is brought against you, but this as other things doe not reach to the maine point.

Mr. JOHN MENZIES Answer to the *Jesuits* eight Paper.

Some Animadversions upon Master Dempster, alias Rind or Logan the Iesuit his eight Paper, wherein he so shamelesly tergiverseth, that he answers not to one word of that which was replied to him.



OW now you *Thersites*? Have you so shamelesly deserted the Scene? Is your *Syllogisme* which *Seventimes* you had repeated in *Folio* now relinquished, without proving either *Major*, *Minor*, or justifying the *Form* thereof? Had you nothing at all to say for your Cavils, about *A catalogue of necessities*, the *Rules of interpretation of Scripture*, the *Infallibility of your Propounders*, or your *Motives of credibility*, nor yet the ingenuity, to acknowledge your self to be overcome by reason? Are all your whisperings, why the truth of Religion may not be examined, *By its conformity with the faith of the most Ancient Church* silenced, and yet dare you not comit your cause to the tryal? Is it a sufficient confutation of what was replied to you, to say, that the *Proluxitie of the Reply* wouldnt wearie the patience of the Reader? Would such a complement have been taken from *Whitaker*, and *Chamier* as a sufficient confutation of *Bellarmin's* Vatt volumes? What a lazie Drone are you, who could hardly digest the paines of reading two poor sheets of Paper? Had I not so far condescended to your dulnes, as to give you a confutation of all your *Seven Papers in two words*? Could I be more *Laconick*? Did I not put it in your option, either to deale with the *Large Paper*, or with these *Two Words*? Could you neither read nor confute *Two Words*? Are not you fitter to be a Neat-Herd, then a Disputant? Doe you not deserve that *very* character, which *Melchior Canus* puts upon the author of your
Golden

Golden Legend, Lib. 11. Loc. Com. cap. 6. Where he calls him, *Hominem ferrei oris & plumbei cordis*, a man of a brassen face, and a leaden heart, that is, both shameless and wiseless?

Doe you not nobly act the part of a *Champion* for your *Romish Cause*, who in stead of a confutation of a *Polemick discourse*, striking at the foundation of your *Papal Superstition*, doe substitute a calumnious reflexion upon the first occasion of the debate? Who is now guiltie of the impertinent *Digression*, you or I, the Reader may judge. All the colour you could put upon this shameless and cowardly tergiversing, is, *That it seems*, say you, *These large discourses of mine are copied out of controversie Writers.* But why would not you copie an *Answer* thereto out of your controversie Writers? Why at least doe you not name *The Authors* with whom I had made so bold? Especially I having in my last given a particular instance of the *Plagiary trade of Jesuits*, and appealed you, if you could, to convict me of the like crime. If you put me to it, I will rip up yet more of their sores of this nature. Could the confutation of all your *Papers* in *Two Words*, be copied from any *Author*? But I had so brow-beaten this cavil before, that like a self condemned Malefactor, who, (to use *Tertullians* phrase), is, *A corde suo fugitivus*, you dare not now positively affirme it, only say you, *It seems*. But I wil deale more squarely with you. You not onely seeme, but really are an effronted calumniator. If you take ill with this freedome, learne henceforth to affirme no more then you are able to prove.

Had it not been to cleare a little of the matter of *Fact*, against these your lying representations, of the first occasion of this debate, I had not denizied a returne to this your impertinet Paper, wherein you have not answered one word that was replyed to you. But I am the rather moved to examine these your calumnies, because it is long since I heard, that *Scurvie Lybels* to this purpose, were disseminated by persons of your professiō, and now I find, that by this your Paper, you doe homologate the same reproaches. Yet no to notice these diffamatorie *Pasquils*, which no man durst owne, I shall at the time, only discover the falshood of some few of your allegiances in this your *Eight Paper*. And

And First, you say, That this debate was occasioned by our continual railing against your pretended Catholick Religion. As if it were our custome, to charge your Religion falsely with these things which you doe not manraine. A great crime I acknowledge, if it were a truth. But why did you not for the satisfaction of the Reader, and our conviction, instance some of these falsehoods? Doe you not hereby manifest the calumniating genius, by which you have been acted all along? Know therefore that we PROTESTANTS hold it not lawful to lie for GOD. *Job. 13. 7.* The truth of GOD needs not mens lies to support it. Did I see that the PROTESTANT cause could not be maintained without calumnies and falsehoods, I should instantly disowne it, as not being of GOD. I reckone it my mercie, that I have been helped in some measure, to give a faithful testimony against the Abominations of Poperie, and wil account it my duety so to doe while I live. I have indeed said it from Pulpit, and I hope I have also made it good, that your Romish Doctors have corrupted much, both of the Dogmaticals, and Practicalls of Christianity. And what I have said herein, I shall be readie, through the grace of GOD, to maintaine, not onely against such an Ignoramus as you, but the whole unhallowed crew of Jesuits. This hath been often charged upon you, and demonstrated against you by our Divings. But because I see you are not for large Volumes, I shall remit you at present, onely to a little, but learned tractate to this purpose, written by Doctor Jeremy Taylor, Entituled, *A Dissuasive from Poperie.* But what? Doeth a Jesuit accuse us of Railing? Doth not the World know, that perfidious lying and equivocation, are the *Pia fraudes*, the holy (I should have said Hellish) Cheats whereby their cause is maintained? Have they ever been able to wipe off those stains, which Watson their own Romish secular Priest fixed upon their societie, in so much, that he is not afraid to say, that *Lucian Machiavel*, yea and *Don Lucifer* might go to school and learne Satanical practises from your Jesuits. And as for you, is it not too too apparent by all these your Papers, that you serve for nothing unlesse it be to rail and lie like a *Shimei*? At arguing have you not proven, according to the Proverb, *Quasi asinus ad lyram*? Remember

154 *An Answer to the Jesuits eight Paper.*

member therefore that smart admonition, *Math. 7. 5 Thou Hypocrite, first cast the beame out of thine own eye, then shall thou see clearly to cast the mote out of thy brothers eye.*

You are pleased, *Secondly*, to say, *That in stead of impugnning your Catholick dogmes, (as you terme them,) we propound to the people, and that in a ridiculous manner, (so gravely forsooth doe you accuse us,) Problematick points out of your Casuists and Schoolmen.* If you *Jesuits* were not Persons *Effrontis improbitatis & lingua effraus*, habituated in confident asserting of lies, would you not have examined the truth of this report, before you had given it under your hand? Whether we behave our selves ridiculously in Pulpit, grave Auditors can witness. Indeed if the *Supremacie of your Pope, and the infallibility of your Church, if your Transubstantiation and Sacrifice of the Masse, if your Adoring of Images, and invocating of Saints and Angels, if your Purgatorie, and Praying for the Dead, &c.* If these I say, and such as these, be the *Problematick points* you speake of: Them I confesse we doe publickly propound and solidly confute. If these be onely *Problems*, which a man may innocently affirme or deny, why for opposing these, doe you *Romanists* anathematize *PROTESTANTS*? Why have you brunt so many of them alive, and cruelly imbrewed your hands in the blood of so many thousands of them? Sometimes (I deny not,) occasions may occurre of speaking concerning the particular tenets of some of your *Dollors*. But then judicious Hearers can beare us witness, (for we teach nothing in a corner,) that we no otherwayes represent these, then as the judgement of such *Dollors*. This appeared when I was confuting from Pulpit, that impious tenet (which I suppose is the *Probleme* you hint at,) of many of your *Dollors*, *That a sinner is not bound by the law of GOD, immediately after he hath sinned to repent.* For in Pulpit I did onely charge it upon many of your *Dollors*. But though we be so ingenuous in representing the tenets of your *Dollors*, I shall desire you to consider, what a stain and reflexion these impious tenets of particular *Dollors* among you leave upon

upon your *Romish Church*. Are they not published with the approbation of your *Authorised Licencers of books* as containing nothing *Contrary to the Catholick Faith*? Are either Authors or Licencers of the books censured by your Church? Have not your *Expurgatorie indices* deleted much better stuffe in the writings both of Ancient and Moderne Authors, whereof you may find many examples in *Dottor Iametz*, his excellent booke of *The corruption of Scriptures, Councils, and Fathers, by the Prelats, Pastors, and Pillars of the Church of Rome, part. 4*? But the impious tenets of your *Casuists and Schoolmen*, stand uncensured with the approbation of your *Authorised Licencers*, to the eternal ignominy of your Church.

But *Thirdly*, it appeared, say you, *By the Conference betwixt us, that we often propounded in Pulpit, problematick points in stead of your Dogm's*. How to I pray you? Was there nothing spoken of in that conference, but of School-Problems? Did I not conclude the impietie of your *Romish Religion*, because it destroyes all certainty of divine faith from your *Florentine and Tridentine Canons*, which suspend the efficacy of *Sacraments*, from the intention of the Administrator? For all certainty of divine faith according to you, *Is grounded upon the infallible assistance of your clergie*. But if *Ordination*, which is one of your *Romish Sacraments*, depend upon the intention of the Ordainer, you can have no certainty of faith, who are your *Clergie men*, or who have this pretended *Infallible assistance*. For how can you be certaine of other mens intentions? To this you had not the confidence to make any Reply. Can you say that this is a meer Problem? Are the *Canons of Councils* *problem's* with you? Is it a *Probleme* among you, whether that be an impious Religion which destroyes all certainty of faith?

But perhaps you will say, *There was another question tossed, whether a man after he hath sinned be bound presently to repent*. I confesse, and the sober Christian may judge, how much that man differs from an *Atheist*, who affirms this to be a *Problematick point*. Yet to put a stop to your lying misrepresentations, concerning
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this particular. I must crave leave to doe these two things, I shall first give a true account, how that Question concerning Repentance, came to be moved at the Conference; and in Order to this, I must give a touch of the occasion of the Conference it self. Secondly, I shall examine a little, whether that point may justly be reckoned among *Problems*, and how far it may be charged upon your Church of Rome. You may readily exclaime on these discourses, as *Digressions*, but I am drawne to them by your Calumnies.

For the *First*, the real occasion of that Conference, and of moving that Question at the Conference, was this. In April last, I received two challenges from a Gentle-Man of your profession. The *First* was, that I had wronged your Authors, by affirming some dayes before in a Sermon, concerning Repentance, that many of your Doctors did maintaine, That when people sinne, they are not bound immediatly to repent. Yea, the Gentle-Man was so confident, as to promise by the Messenger whome he sent to me, that he would turne PROTESTANT, if I would make good that my Assertion: To whome I answered, that I was sure of a convert if the Gentle-Man would stand to his promise, and if he would come to my Studie, his eyes should be judge, whether my Assertion were true by reading their own Authors. Some dayes after the Gentle-Man came to me, not to have the truth of his former challenge examined, but with a New provocation to me, and to my Colegue Master MELDRUM who then was with me, to debate at his Lodging with a Catholick scholer, (as his phrase was,) concerning the truth of the Religion of PROTESTANTS. We told him, we knew how conferences of that nature had been misrepresented by Papists, and therefore to obviat such misrepresentations, we condescended with him upon some Conditions of the meeting, which you know were violated by your Party. When we came, after we had registered the violation of promise made to us, I told, I had received the Two foresaid Challenges, and desired you who there appeared as their Champion, First to answer whether I had wronged your Authors in the forementioned Assertion concerning Repentance, and then we should willingly disput the point of Religion, not against you
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onely, but against the whole *Conclave of Rome*, if they had been there present. To the *First* you refused to give an *Answer*; and as to the *Second*, you said, *You came onely to impugn the Religion of PROTESTANTS, but not at all to answer arguments against your Romish Religion.* But it was Replied to you, that our Religion was not onely the truth of *G O D*, but also was established by the *Law* of the *Land*, and therefore, we could not suffer it onely to be questioned in such a publick way. But would you answer us *Six arguments* against *Your Religion*, we should answer you other *Six arguments* against *Ours*. Or would you answer us *Two*, we should answer you other *Two*. But you stiffly denied to answer at all, till at length by the importunity of your friends you were moved to condescend to answer. Yet as to the *Matter of fact*, Concerning the Doctrine of Repentance, you utterly refused to answer at all, unless I would frame it in an *Argument* against *Your Religion*. Wherefore to gaine time, and to satisfie the *Gentle-Man*, who had been my Accuser, I framed an argument in more general termes, concerning the *Doctrine of Repentance*, then I had spoken thereof in *Pulpit*, hoping to have had liberty thereafter, to propound *Other arguments* of more general concernment against *Your Religion*.

The argument touching Repentance ran thus. *The religion which teacheth that a man when he hath sinned, is not bound presently to repent, is impious. But the Popish religion teacheth that a man when he hath sinned, is not bound presently to repent, Ergo the Popish religion is impious.* You admitted the *Minor*, and denied the *Major*, *That it was an impious religion, which so taught.* Whereupon I tooke all the Auditors to witnesse, and in special the *Gentle-Man* who had been my Accuser, that you admitted this to be the doctrine of the Romish Church, *That a man who hath sinned, is not bound presently to repent.* And consequently, that I had spoken truth, when I affirmed from *Pulpit*, that many of *Your Romish Doctors* taught this. But now, you being ashamed, that you should have admitted such a Doctrine, (which all sober Persons are ready to cry down as impious,) to be the doctrine of the *Church of Rome*, you have devyld this after-evasion, to

158 *An Answer to the Jesuits eight Paper.*

terme it a *Problematick point*. Whether it ought to be looked upon as a *probleme*, I may speake a little anone.

Now let the Reader observe: This question concerning Repentance, was onely moved by me to vindicat my self from the accusation of the *Gentle-Man* who had provoked me to the *Dispute*; hoping to have had occasion for *Other Arguments* afterwards. And therefore, when you had admird the *Assumption*, that it was the doctrine of *Your Romish Church*, I would have left that argument, as having obtained all by it which I intended. Yes, I did propound the argument in larger termes then I had spoken of that matter in the *Pulpit*, onely to extort an *Answer* from you. So that whether it be a *Problematick point* or not, you could conclude nothing from it, as to the ordinary straine of our preaching, seeing you refused to speake to it in these termes wherein we delivered it in *Pulpit*. Nay more whoever will terme this point a *Probleme*, yet you are not *In bonâ fide* to doe it, for you did simply and without limitation at the *Conference* admit the *Assumption*, which did assert this to be the Doctrine of your Church. This I hope may suffice concerning the occasion of the *Conference*, and the moving of that question at it.

I come now to consider a little of the *Point* it self, whether it ought to be reckoned as a *Probleme*, and whether it be espoused by many of your *Doctors*, and how far it may be charged upon *Your Church*: In order to which I shall say but *Two* things.

The *First* is, that this is surely the received Doctrine of many of your *Chief Doctors* in the *Present Romish Church*, That a man when he hath sinned is not tyed by the command of *GOD*, presently to repent. For clearing this I shall not cite your puny and obscure *Writers*, but as many of your *Grandoes* as I hope shall suffice, to justify what I have said from *Pulpit*. I beginne with your voluminous *Suarez*, in 3. part *Tom. 4. disp. 15. sect. 5* I adde to him his contemporary *Jesuit* of no lesse renowne, *Vasquez*, in 3. part. *Tom. 4. quest. 86. Dub. 5*. With whome you may joine another of your *Champions*, *Gregorie de Valentia*, *Tom. 4. disp. 7. quest. 8. punct. 4.* and *Egidius*

Agidius Coninck diff 3 de penit. amb 3. as also your famous Bishop of the Canaries, *Melchior Canus* Relect de Penit. part. 4. Yea, and from all these, you may ascend to your eminent Cardinal de Lugo, tract. de penit. diff 7. sect. 11 §. 1. num. 196. And if you would goe yet higher, your Casuist Navar. In Enchirid. cap. 1. num. 27. Is not onely for it himself, but also cites for the same your Pope Adrian the sixth. What should I blot Paper with the names of Biscan, Meratius, Bonasina, Layman &c: Take that one general testimony of *De Lugo*, in the place cited, *Sententia* hanc, sayeth he, *Communis est jam omnibus theologis uno vel altero recentiore excepto*, This doctrine is now common to all Divines except it be one or two late Writers. Yea divers of the forecited Authors, and others of the like stamps have gone a greater length in this unhappie doctrine, then I charged upon you. For they not onely reach, That a sinner is not bound to repent immediately after his trespassse, but also in many Remarkable circumstances, when GOD seemes to be signally calling for Repentance. As First, That a man is not bound to repent, when he seriously calls his sinne to remembrance. Nor Secondly, When a grievous calamitie is upon him, or the Countrey he lives in. Nor Thirdly, on holy and festival dayes, all these and much more you will find in *Vasquez*, *Quest.* 36. *amb.* 6. For after the enumeration of these, and other weighty cases at length, he peremptorily concludes, That the precept of Repentance never obliges *Per se*, that is, but by Accident, Except in the article of death. Yea there are of your Doctors, who goe yet a further length, and Doe deny that a sinner by divine precept is bound to repent at all, even in the article of Death, of which a little hereafter. What Christian ears can heare of these things and not ting'le? May not this suffice to iustifie the truth of my Assertion in Pulpit, viz, That many of your chief Doctors maintaine, that a man is not bound immediately after he hath sinned to repent.

But I adde in the next place, that your great Doctors seeme to lay more weight upon this point, then upon a meere *Probleme*, yea and that *Your Church* cannot cleare her innocencie as to this matter.

matter. For your *Cardinal de Lugo*, speaking of this *Doctrine* in the place forecited, calls it, *Communem sensum omnium fidelium*, The common sense of all Believers. Doe your Authors speake so of meer *Problems*? Nay the chief argument whereby the forecited Authors confirme this there renet, is, from the *Universal practise of your Romish Church*. Because, sayeth *Lugo*, no penitent *De dilatione penitentiae se unquam accusat, nec ullus Confessorius de hoc penitentem interogat*: And he addes this reason, *quia scilicet, nemo in praxi existimat esse novam culpam actualem ex dilatione penitentiae*. Hereupon the same *Cardinal* concludes the contrary doctrine to be *Injurious* to your whole *Romish Church*, both Pastors, and People. Because it charges them with no smal guiltynesse, seeing neither Delinquents in their *Confessions*, nor *Confessors* in their examinations take any notice of the *Delay of repentance*. I shall give you the words of your *Cardinal*, *Minus digne sentiunt de Ecclesia corpore cum velint ab universis Ecclesia non solum subditis, sed Prelatis ex ignorantia omitti debitum*. And this was one ground, whereupon in the conference I did charge *Your Romish Church* with this doctrine, when you would not speake to it under these restrictions, with which I had spoken of it in the Pulpit. And if herein I have trespassed in charging it upon *Your Church*, you may see, that not so much I, as your great *Cardinal* is to blame for it, and other your *Authors*, whose chief argument to confirme this doctrine, is taken *A praxi Ecclesiae*. If this be the judgement of *Your Church*, why give you it out for *A Probleme*? If it be not the judgement of *Your Church*, then how comes it that there is no notice taken of the delay of Repentance, in your *Penitential court of Conscience* either by Priest or People as your great Authors doe testifye? But that you may see that I deale not with you meerly upon the testimonies of your *Schoolmen* and *Casuits*: Doth not your *Council of Trent sess. 14. cap. 4.* Manifestly declare, that Attrition with Sacerdotal absolution, without Contrition is sufficient, yea the words of the *Council* are so clear, sayeth *Aegidius Cominck Tom. 2. de Sacram. disp. 3. dub. 1. num. 5. Ut sine a-perta voluntaria non possint aliter explicari*. Therefore according to your *Romish Tridentine faith*, a man may be saved eternally without

Contrition.

Contrition. Now let the world judge, whether *Our Religion* or *Yours* have the greatest tendency to *Holiness*. We say that an adult Sinner cannot be saved without *Contrition*; you say he may be saved with *Attrition* and *sacerdotal absolution*. We say that a man how soone he sinnes, *Is bound to repent*; Most of the doctors of your *Present Romish Church*, say, *That a man is not so much as bound presently to Attrition, far lesse to Contrition*: Yea your own greatest *Clerks* testify that in your *Confessions*, there is no notice taken of the *Delay of repentance*, either by *Priest*, or *Penitent*. Would not the serious consideration of this one particular, make any sober persons whose minde is not prepossessed with prejudice, abhorre *Your Papal Religion*?

But it may be *Objected* in your behalf, *That some of your old Doctors, such as Guliel: Parisiensis, Johannes Major, &c. Did maintaine that a sinner was presently bound to repent.* I grant it was so, but this makes nothing against that which I have said. Who knows not, that your *Romish Church* like an old Whoore, doth still wax worse and worse? How often have our Divines demonstrated, that your *Romish Church* is much more corrupt, and grosse in her Teners, since the *Council of Trent* then before? Doe not we know how often you set at nought *Old Doctors*, when they agree not with the principles of your *Present Papal faction*? Hence your Jesuit *Escobar*, *Tom. 1. theol. moral. in prolog. cap. 2. num 8. frequenter accidit*, (sayeth he,) *ut quæ opinio paucis ab hinc annis in usu non erat, modo communi consensu recipiatur, & è contra.* Yea though you doe vainly brage of your *Unity*, how few points of controversie are there betwixt you and us, wherein you are not sub-divyded amongst your selves? You may find this, learnedly made out by *Doctor Morton*, in his *Appeale for Protestants*, out of the confession of *Roman Doctors*. I will give you but one *Instance* at the present. Your *Papal indulgences* are one of your now received *Romish articles*, and yet some of your *Ancient Doctors* maintained them to be but *Pious fraudes*, meere impostures. So our of your *Aquinas*, testifyeth *Gregorie de Valentia lib. de indulg. cap. 2.*

It may be *Objected secondly*, *That your Jesuit Escobar hath disput-*

ed this very Question, concerning Repentance, problematick: I know he doth, *Tom. 2. Theol. Moral. lib. 13. cap. 8. probl. 28.* Whereof this is the Title, *Peccator obligatur, & non obligatur peccati commissi penitere. cum primum, data occasione, commode potest.* But I know likewise, that this same *Escobar* in that pestilentious worke of his *Morals*, hath turned a great part of the *Practicals* of Christianity to *Problems*. I could here give you an account of most *Hellish problems* out of him, better befitting a *Sceptick*, a *Pyrrhonist*, an *Atheist*, (what shall I say more,) a *Jesuit*, then a *Christian*. But to keep at present to this Subject of Repentance, it is not onely a *Probleme* with him, Whether a sinner be bound presently to repent after he hath sinned, but also, Whether there be any command to repent at all. As may be seen, *Cap. cit. probl. 24.* The title whereof is this, *Contritio perfecta* (that is, Contrition, as contradicting distinguished from Attrition,) *Est. & non est sub precepto.* And for the Negative, *Viz.* That there is no command at all to repent, he cites *Franciscus Victoria*, a Doctor of eminent fame among you, if *Melchior Canus* be to be credited. Are you come to that height of impietie, as to make a *Probleme* of this also? Is not this *Prophane scepticisme* of your *Jesuits* and *Casuits*, hammered downe by that peremptorie *Apostolick charge*, *Act. 17. 30. 31. ὁ θεὸς τὰν ὅλων παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχῶς μετανοεῖν &c.* Now GOD commands all men every where to repent. Shall the *Apostles* peremptory *τὰν ὅλων*, Now, be expounded with your *Casuits*, not now, but once before you die? Or with *Victoria* shall the *Apostles* Now, be Never? As if his command were no command.

But I know *A Third Objection* may be moved, That how absurd so ever the definitions of your *Casuits* may be, yet many of them were never approved by your *Councils*, and therefore ought not to be so sharplie quarrelled at. But if you have an *Infallible Judge* of controversies, why loyters he? Why suffers he your people to fluctuate among these uncertaine and prophane decisions of *Sceptick Casuits*? Because your *Popes* are lazie, and they are afraid of *Councils*, and therefore seldome call them, must therefore your *Prophane Casuits*

An Answer to the Jesuits eight Paper. 163

Jesuits be suffered to corrupt *Christianity*, by their decisions without controll? Were all the *Pharisaical* corruptions which our Lord CHRIST condemned, authorised by the *Jewish Sanhedrim*? Are not the decisions of your *Casuits* made the measure according to which your *Priests* proceed *In foro penitentiali*, in your penitential court of conscience? Nay, from these, is there not lately brought in a *Doctrine* among you *Romanists*, whereby you can satisfy and warrant the consciences of your deluded Profelytes for committing of most horrid villanies: Namely, your *Doctrine of probables*, or, if you please to call it, your *Doctrine of problems*. Whereby, *If an opinion or speculation be probable, it may in practice be safely followed*. And if it be enquired what is *A probable opinion*, the answer is, that the authority of one grave Doctor is sufficient to make an opinion *Probable*. So Escobar, lib. 2. cap. 2. num. 12. Citeing also for it, Vasq. Filicinus and Azorinus. Yea farther, if your *Priests* be interrogated concerning a case, they may answer *Secundum probabilem opinionem aliorum, pratermissa propria probabiliori*. According to the probable opinion of others, though the Priest that gives the consultation be himself of an other opinion.

Now from these *Principles*, what impious resolutions may your *Priests* give? In so much, that your great *Casuit* Sayrus, who yet is not one of the most *Problematick*, in *Thesaur. cas. lib. 1. cap. 9. num. 13*. Concludes with many of your *Doctors*, *Confessarum quemcunque absolvere posse penitentem sequentem opinionem probabilem relicta sua opinione probabiliiori, sive opinio quam sequitur penitens sit in damnum tertij, sive non*. That is, if a Penitent have a probable opinion warranted by the authority of some of your grave *Doctors*, that some deed of his is lawful, *The Priest confessor* may absolve him, though the Priest judge it more probable, that the deed of the penitent is unlawfull, and that whether it be to the hurt and prejudice of others or not. And therefore a *Priest* consulted by a *Noble Man* may answer with a grave Doctor, Tolet. lib. 5. De instruct. sacerdot. cap. 6. num. 15. And with Sayrus, in *Thesaur. lib. 7. cap. 10. num. 27*. That if a noble Man be set upon, though he

may safely goe away, he is not bound to doe it, but may without sinne kill the man who intends to strick him, though but lightly: or if the Priest be consulted by another that over-reaches in his passion, he may flatter him, declaring with the same Tolet. *Lib. 4. cap. 13. num. 4.* That if a man be in a great passion, & so transported, that he considers not what he sayes, if in that case he doth blaspheme, his blasphemie is not mortal sinne. So may the Priest sooth them who commit horrid crimes in their drunkenness with the foresaid Cardinal, Tolet. *lib. 5. cap. 10. num. 3.* That if a man be beastly drunk, and then commits fornication, that fornication is not sinne. Yea he may with the same Cardinal, *lib. 5. cap. 13. num. 2.* Declare, that if a man desires carnal pollution, that he may evite carnal temptations, or for his health, it were no sinne. Time would fail me in reckoning out such Probable, nay Damnable Doctrines of your Casuists, according to which, your Confessors can determine exceeding many cases futable to the inclination of the party with whome they have to doe, either according to their own opinion, or according to the opinion of some other Grave Doctor. And what ever is delivered according to a probable opinion, may be warrantably practised, though there be another more probable. *Qualibet opinio probabilis tantum reddit consentiam in operando,* sayeth your Escobar, *Tom. 1. Theol. Moral. lib. 3. Sect. 1 cap. 2. num. 22.* Now, shall your Casuists be permitted, to introduce such unheard of impieties into the World, by the pretended authoritie of One grave Doctor, without check or controll? Shall their Problematick decisions, warrand such shavelings as you, to encourage lewd persons to murder their Neighbour, blaspheme GOD, violat womens chastity, and cut off Princes, (for to that purpose also they have many Problematick decisions,) and when we oppose these impieties, shall we be rated as ridiculous Railers? Doth your Church of Rome thinke to wash her hands in innocency, as if she were not guilty of these impious decisions, because they are not ratified by the decree of a General Council? What, I pray you, hath she decreed against them? Your Religion, at least, is such, with which all these impieties are wel consistent. There is nothing in your Religion repugnant to them. But besides,

besides, are not these *Casnistick tracts*, written by your gravest Doctors in the face of the Sun, under the *Popes* nose? Is not this pernicious doctrine of *Probables* publickly avouched and known among you? Yea, are not these bookes approved by your authorised *Licencers*, who are intrusted to looke, *Ne fides Ecclesie detrimenti aliquid patiatur*? Your Church therefore will never be able to vindicat her self, either before GOD, or rational Men, from being an abettor of these impieties. Nay, this leaves an undeniable conviction upon the consciences of your own authors, in so much, that *Dominicus a Soto* cited by *Doctor Taylor*, in his *Dissuasive*, cap. 2. sect. 1. (I am so far from stealing, as often times doe your Jesuits, that I ingenuously tell you when I have not a booke by me,) sayeth, *Non ilico ut homo se reum sentit culpa, penitentia lege panisere constringitur. Hac profecto conclusio more & usu Ecclesie sasis videtur constabiles*. Where he charges your Church with this *Prophane doctrine*, which hardens men in impenitencie. But of this enough for the time.

After your impertinent and calumnious *Digression*, concerning the first occasion of our Debate, and your *Problematick points*, (for my worke in all these eight Papers hath been, to follow a roving *Vagrant* from one impertinencie to another,) you claver to as little purpose concerning the sense of holy Scripture. Before say you, that our Religion be proven from Scripture, it must be first proven that we *PROTESTANTS* have the true sense of Scripture. But First, Ought you not remember that in this written debate, you doe sustaine the part of the *Opponent*? might it not therefore be better retorted upon you, thus. Before you prove that the *PROTESTANTS* have not the True Religion, you ought first to prove that they have not the true sense of Scripture? And may it not be a convincing argument *Ad Hominem* against you, that *PROTESTANTS* have the true sense of Scripture, and consequently, the True Religion, seeing in all these *Eight Papers*, you who appeared as the *Romish Champion*, to disprove the Religion of *PROTESTANTS*, have not been able to produce one *Medium* to prove the falshood of their Religion, or of their sense of holy Scripture. But it seems that you would willingly forget that you are the *Opponent*. I wonder nothing, that you who turne the weighty points of

the Law to *Problems*, should make a *Probleme* of this matter of fact, how evident so ever it be. So miserably have you discharged the *Opponents* office, that you may truly be ashamed to own it. But *Secodly*, Could I make fairer proffers to you then I have done? Have I not offered to disput, whether *PROTESTANTS* have the True Religion, and the true sense of Scripture, both by *Intrinsic Arguments* from the *Series* of the context of Scripture, from parallel places, and the analogie of faith; as also, by a more *Extrinsic test*, namely, the conformity of Religion with the faith of the most Ancient Christian Church? But as a perfect Coward, who distrusts your cause, you durst adventure on neither of these. Nay, all your cavils which once you started against both these grounds, such as a catalogue of necessities, rules of interpretation of Scripture, &c. I have so convincingly confuted, that you have not dared once to mention them againe in this your last *Paper*. Yea *Thirdly*, Have I not gone a further length, and though I was onely the *Defendant*, yet being out-wearied by your Cowardlynesse, Have I not demonstrated that in sundrie chief points of controverisie, such as the *Perspicuity and perfection of Scripture*, the *fallibility of Popes and Councils*, and in the matter of *transubstantiation*, that the *PROTESTANTS* had the right and true sense of Scripture, and that you *Romanists* were in the trespassse? But you as a *Catholick Doctor* have one *Catholicon*, by which you confute all that your Adversarie objects, namely, by calling it a *Digression*, for with that Reply, you have satisfied your self throughout all your *Papers*. Onely as to the last *Specimen* which I gave you, concerning *Transubstantiation*, you think you come off with honour, by saying, *That it savours of what I taught my Scholars this last year*. Are not you a brave *Champion* indeed, who are as afraid of an *Argument* that hath beene handled in the Schools, as you would be of a *Crocodile*? What sport would your men have made, had our *Whitaker*, *Iunius*, *Chamier*, and *Danaus*, declined to examine *Bellarmins* arguments, because he had handled them before in that *Colledge* where he was *Professor*? But whereas you say, *That the*

Argument

*Argument which I brought against your transubstantiation, seems to have been the summe of all that I taught in the School this last year, you shall know, that I have not been accustomed to such laziness, as to drone whole years like you upon one Syllogisme. As in these forementioned particulars, I have demonstrated that PROTESTANTS have the true sense of Scripture, and not you, the same might be shewn in all the rest of the points of controversie betwixt you and us, and hath been abundantly done by our Divines. But to propose more Arguments to you, is but Margaritas porco projicere. For it would seeme you dare grapple with none of them. Fourthly, I must advertise you of a Radical error, which leades you into many more. For you seeme still to suppose, that who ever are a true Church, must have one general ground, from which the truth of all the points of Religion, which such a society doe owne, may be demonstrated, without an examination of particulars. And this, if I mistake not, is your $\pi\alpha\tau\epsilon\rho\nu\ \psi\upsilon\delta\omicron\varsigma$ which leades you into all the rest of your errors. And therefore you still wave the examination of particulars, and call for such a general ground. But in this you show extreame basenesse, that you neither prove the necessity of such a Principle, nor yet produce that Principle, by which your and our Religion is to be examined. Only you insist still upon one general false Hypothesis, as if it were an undeniable Axiom, and a Datum. Whereas in very truth, a true Church may maintaine the fundamentals of Christianity, and yet alas! have the Tares of some errors mingled with the Wheat, as is largely demonstrated by our Divines, in that Question, *Num Ecclesia possit errare*. And therefore, there is not one General Ground to be expected, proving that all the points of Religion maintained by such a society are truth, without examining particulars. And this may be strongly confirmed *Ad Hominem* against you: For if there were any such Common Ground, it would be the Infallibility of your Propounders, but not this as I have proven in my former Papers. Nay, I have so soundly cudgelled this your Romish principle in my Last, that you*

durst

durst not once mention it in this your *Eight Paper*. How ever it there be any ground, which you suppose to prove the truth of Religion, as a *Test* which none can justly decline, I appeale you to produce it, and I undertake by the helpe of GOD to show, that either it is a false ground, or else, that it agrees to the *PROTESTANT* Religion. *Fifthly*, this Assertion of yours, *That before we can prove the truth of our Religion from Scripture, we ought first to prove that we have the true sense of Scripture*, had need of a very favourable and benigne interpretation, else it is perfect non-sense, and a very contradiction. For if you meane by our having the true sense of Scripture, that our Religion is contained in Scripture, as the true sense thereof intended by the holy Ghost; then if we must prove, that we have the true sense of Scripture, before we prove that we have the True Religion, we must prove we have the true Religion, before we prove that we have the true Religion: A noble stick of *Romish non-sense*. *Sixthly*, how easie were it to demonstrate against you *Romanists*, that we *PROTESTANTS* have the true sense of Scripture, seeing in most of all the *Positives* of our Religion, you doe agree with us; as, that there is a GOD, that he is to be adored, and that there are three Persons, &c. Consequently, The *PROTESTANTS* sense of Scripture must be the true sense, else your Religion cannot be true. You must either acknowledge that we have the true sense of Scripture, or condemne your own Religion. The chief controversie that remaines betwixt you and us, is, concerning your *Supernumerarie Additions*, as, vvether not onely GOD is to be adored, but also *Images*, and *Crosses*, and not onely GOD is to be invocated, but also *Saints*, and *Angels*, &c. That is, vvether there be so many more *Supernumerarie senses* of Scripture, besides those vvhich *PROTESTANTS* maintaine, and you *Papists* dare not deny: Whether I say, besides these, there be other senses of Scripture, maintained by you *Romanists*, and denyed by us. Ought not you then to prove these your *Supernumerarie senses*? And are not we sufficiently vvarranted to adhere to the *Negative*, except there be solid grounds for these *Superadded senses*, vvhich I beleieve, neither you, nor the vvhole Tribe of *Jesuits* shall be able to shovv, though you get a superaddition

peraddition of all *Lucifers Acumen*. But *Seventhly* and *Lastly*, Seeing nothing will satisfie you, unlesse I, though onely the *Defendant*, doe also prove against you the *Negative*, that is, that not onely *Our sense* of Scripture is true, but also, that these *Your superadded and supernumerarie senses* are not true; therefore, to draw you, if it be possible out of your lurking holes, I will try you by this *Argument*. The sense of Scripture given by your present *Romish Church*, in many things contradicts the sense given by the *Ancient Romish Church*, Ergo, the sense put upon Scripture by your *Present Romish Church*, in many things cannot be true. The *Sequel* is cleare, because two contradictoryes cannot be true. If therefore, you confesse that the *Ancient Romish Church* had the true sense of Scripture, which ye must doe, or else destroy the great foundation of your Religion, namely, the pretended *Infalibility* of the Church of *Rome* in all ages, then wherein you contradict the *Ancient Romish Church*, therein surely you deviat from the true sense of Scripture. It remains therefore onelie, that I confirme the *Antecedent*, which I doe by a few cleare *Instances*.

Instance first, Your present *Romish Church* maintains that *Images are to be adored*. Not so the *Ancient Romish Church*. As appears by the Verdict of *Pope Gregorie the first*, concerning the deed of *Serenus*, Bishop of *Massils*, for breaking the Images which he saw abused to Idolatrie, *Lib. 9. epist. 9. Et quidem quia eas adorari vetuisses omnino laudamus*. Hereupon your *Cassander*, in *Consult. art. 21. De picturis*, sayeth he, *Qua fuerit mens & sententia Romane Ecclesie adhuc etate Gregorii satis ex ejus scriptis manifestum est, viz. Ideo haberi picturas, non quidem ut colantur & adorentur, sed ut imperiti picturis inspiciendis haud aliter ac literis legendis rerum gestarum admonerentur*. Yea the Council of *Eliberis*, *c. 36*. More ancient, as is supposed, then the *Nicen*, expressly prohibited the drawing of pictures in Churches. But to manifest how little regard you *Romanists* have to *Antiquity*, when it playes not to your Tune, your *Melchior Canus*, *lib. 5. lxx. Com. cap. 4*. Speaking of this *Ancient Canon*, sayes, *Lex illa non imprudenter modo, verum etiam impie a concilio Elibertino est lata de tollendis imaginibus*.

Inst. 2. Your present Romish Church maintaines that prodigious and bloody tenet of Transubstantiation in the Sacrament. Not so the Ancient Romish Church. As appeares by the writing of *Gelasius Bishop of Rome contra Nestor. Et Eutychem. in. tom 4. biblioth. Patrum.* where expressly he sayes, *Non desinit substantia panis & vini.* This testimony is so luculent, that your Cardinals *Bellarmino*, and *Baronius*, would question whether that *Traſlat* were written by *Gelasius Bishop of Rome*, although it passe under his name in *Bibliotheca Patrum*, and would ascribe it to another *Gelasius Cyzicenus*, or *Casariensis*. But you may see these allegiances learnedly confuted by *Doctor John Forbes of Corfe*, in his *Inſtruc. historico. theol. lib. 11. cap. 16.* And giving but not granting, that these allegiances were true, yet that *Gelasius Cyzicenus* as also *Casariensis*, are acknowledged to be *Catholick authors*, and more ancient then *Gelasius Bishop of Rome*. And the same which *Gelasius* asserts of the remaining of the substance of Bread and Wine in the Sacrament, is affirmed by other ancient and Catholick Authors, particularly, by *Theodore dialog. 2.* Hence your own *Scotus*, if *Bellarmino* may be credited, *Lib. 3. 'De Euchar.' cap. 23.* Acknowledged that Transubstantiation was no article of faith, before the late *Lateran Council*, under *Innocent the third, Anno. 1215.*

Inst. 3. Your present Romish Church maintaines, the publick, solemne and ordinarie celebration of the Sacrament of the Lords Supper under one kinde. Not so the Ancient Romish Church. As appeares by *Pope Leo the first*, who in his *Serm. 4. de quadragesima*: condemnes the partaking of the Bread without the Cup, as a *Manichean abomination*. Hence your *Cassander in consult. art. 21. De administratione sacro sancti sacramenti Eucharistia*, satis compertum est *Universalem Christi Ecclesiam in hunc usque diem, Occidentalem vero, seu Romanam mille amplius à Christi annis, in solenni præsertim & ordinaria hujus Sacramenti deservatione utramque panis & vini speciem omnibus Ecclesie Christi membris exhibuisse, id quod ex innumeris veterum Scriptorum tam Græcorum, quam latinorum testimoniis manifestum est.* But seeing I mentioned *Pope Leo's sermons*, let me remember you that

that Ancient Bishops of Rome, such as Leo and Gregorie, &c. were Preaching Bishops; not to your Present Popes. Yea your Bellarmin, to apologiz for these your Idol shepherds, hath not spared to say, *Lit. 3. De Pont. Rom. cap. 24. Non tenentur Pontifices per se concionari — Satis est si curent per alios ista prestari.* If they Preach onely by Proxies, take heed they goe not to Heaven, onely by proxies also. Have you not heard how your *Espeuass*, and others of the more moderate sort among you, have bitterly lamented this prophane and lazie desertud of preaching in your Popes.

Inst. 4. Your present Romish Church maintaines, the Popes universal supreamacie, and his Title of universal Bishop. Not so the Ancient Romish Church. As appeares by Pope Gregorie the first, his many invectives against that title, as a title of Novelty, Error, Impiety, Blasphemie, &c. I give you but two testimonies from him. The one is, *In lib. 6. Epist. 30. Ego fidenter dico, quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua antichristum prae-currit, quia superbiendo se ceteris praeponit.* The other is, *In lib. 4. Epist. 36. Nullus decessorum meorum hoc prophano vocabulo universalis Episcopi uti consensit.* Thus your verie Popedom it self, whose vitals seeme to consist in this Universal supreamacie, is condemned by the Ancient Church of Rome. Hence Cyprian with eightie and seven Bishops in an African council, sayeth, *Neque quisquam nostrum Episcopum se esse episcoporum constituit aut tyrannico terrore collegas suos ad obsequendi necessitatem adigit: Where he calls it a tyrannical terror, for one Bishop to impose on others.*

Inst. 5. Your present Romish Church maintaines, the Apocryphal bookes to be canonical, and of equal authority with the undoubted Scriptures of GOD. Not so the Ancient Romish Church. As appeares by Ierome and Gregorie, if your own Occam may be credited, *In Dialog. part. 3. lib. 3. cap. 16. Secundum Hieronymum, sayeth he, Et Gregorinum liber Iudith Tobie & Maccabiorum, Ecclesiasticus, & liber sapientie non sunt recipiendi ad confirmandum aliquid in fide.* This same you will find copiously demonstrated by Doctor Cosin in his *Scholastical historie of the canon of Scripture.*

Inst. 6. You Jesuits, who are the prevalent faction at the present in your Romish Church, and your Canonists maintaine the dominion and jurisdiction of your Pope over Princes. So did not the Ancient Romish Church. As appeares by Pope Gregorie the first, who thus writes to the Emperour Maurice, lib. 2. epist. 61. *Sacerdotes meos tua manus commisi.* — *Utrobique ergo quæ debui exsolvi, qui & Imperatori obedientiam præbui, & pro DEO quod sensi minime tacui.* Know you not Bernards inference from the Apostles word, *Rom.* 13. 1. (*Let every Soul be subject to the higher Powers,*) writing to a great man of your Romish Church, *Sic omnis anima tum vestra, qui vos excipit ex universitate, si quis tentat excipere tentat decipere.* And have you not heard of Chrysostoms enumeration long before him, *In epist. ad Rom. cap. 13. hom. 23. Sive Apostolus sis, sive Propheta, sive Evangelista, sive Sacerdos subditus sis.*

Inst. 7. Your present Romish Church maintaines Papal indulgences, for easing soules under the paines of Purgatorie. Not so the Ancient Romish Church. For there is no mention of such indulgences in all Antiquity. Nay so novel is that invention, that they are not mentioned either by Gratian, or Lombard, who were so verie diligent in gathering up al your Romish chaffe and stuble. Hence your Durand, in 4. sent. disp. 20. quæst. 3. §. 4. sayeth, *De indulgentiis pauca dici possunt per certitudinem, quia nec Scriptura expresse de eis loquitur.* — *Sancti etiam Ambrosius, Hilarius, Augustinus, Hieronimus, minime loquuntur de indulgentia,* And your Alphonsus à Castro, lib. 8. de Hæres. Tit. Indulgentia. *Inter omnes res, (sayeth he,) De quibus in hoc opere disputamus, nulla est quam minus aperte sacra litera prodicent, & de qua minus vetusti scriptores dixerint.* And your Riffensis, contra Lutherum, art. 18. *Quis jam mirari potest, quod in principio nascentis Ecclesie nullus fuit indulgentiarum usus?* Where he plainly confesses, that there was no use for these Indulgences in the primitive Church. Yea, your Agrippa, de vanitate scien. cap. 61. Is bold to determine the first broacher of this impierie, namely, Boniface the eight, who lived a thousand and three hundred yeares after Christ. He was the first, sayeth Agrippa, who extended Indulgences to Purgatorie. I know

know *Bellarmino*, *Lib. 1. de Indulg. cap. 3.* and other Your *Romish* Authors, that they might seeme to lay some claime to *Antiquity*, alledge, that *Gregorie the first* gave indulgences *In diebus stationum*. And for this they cite *Aquinas* and *Alfisdorensis*. But you may see this allégeance judiciously confuted by *Doctor John Forbes*, in his *Instruct. historico-theol. lib. 12. cap. 8. §. 13.* For though it were as they affirme, it would fall short of *Primitive Antiquity*; *Gregorie* living about six hundred yeares after Christ. But no such thing is affirmed by *Gregorie* himself in all his writings, or by any contemporary Author, yea, or by any credible Historian, for the space of other six hundred yeares thereafter. What credit then is to be given to two of your *Superstitious-schoolmen*, who lived above six hundred yeares after *Gregorie*? Especially seeing to these, other *School-men* of eminent fame testifying the contrary, are opposed by our Authors, as particularly, by *Doctor Morton*, in his *Appeal lib. 1. cap. 2. sect. 20.* and by *Gerard*, *tom. 5. loc. de Eccles. cap. 11. sect. 6. §. 206.* your great *Antoninus*, whom also you have Saincted, is cited *Part. 1. sum. titul. 10. cap. 3.* saying, *De indulgentijs nihil expresse habemus, nec in scripturis, nec ex dictis antiquorum doctorum.* *Chemnitius* produceth the like testimonies out of *Magister Angelus*, or as some write him *Angularis*, and *Sylvester Prieras*, which *Bellarmino* in his Reply to *Chemnitius* testimonies *Lib. 2. de indulg. cap. 17.* doeth quite and quietly omit. They that would infer any thing concerning *Indulgences*, as extended to *Purgatorie*, from the *Stations* used in the Ancient Church, discover themselves to be grossly ignorant of the nature of *Stations* amongst the Ancients, as may be seene in *Doctor John Forbes*, his *Instruct. historico-theol. loc. cit. §. 14.*

Should I enumerate more Instances, wherein your *Present Romish Church* is found repugnant to the *Ancient Romish Church*, and to other Ancient Catholick Churches, I should perhaps tempt your patience too much, for I find it to be verie short-breathed. Only now from these touches let me renew my Argument thus: If the *Ancient Romish Church* had the true sense of holy Scripture, as you dare not deny, then surely your *Present Romish Church* in many things hath not

The true sense of Scripture : Seeing the sense of your present *ROMISH Church*, is contradictorie in many things to the sense of the *Ancient Romish Church*; and two contradiories cannot be true. Consequently therefore, seeing our *PROTESTANT Churches* doe agree with the *Ancient Romish*, and other *Catholick churches*, in these things wherein they are contradicted by you, consequently, I say, we *Protestants* must have the true sense of holy Scripture, in these *Negatives* also, *Quod erat demonstrandū.*

Perhaps you may lay aside all these things, as imperiñc *Digressiōs*, as you have done other things before. But let an impartial Reader compare your Papers and mine, & have the umpirage betwixt us.

You clamour greatly, that my last Paper was not returned sooner to you : As if I had no worke to doe in School, or Pulpit, but to revise your *Pasquils*. GOD knowes, whether your raw *Rapsodies* require much time to confute them. I confesse neither *Quakers Sermons*, nor your *Papers* require much Studie. Albeit you, as seems, to counterfeite a piece of more quick dispatch, have dated most of all your Papers some dayes before they came to my hand. But I should advise you, if you would have your lines of any significancie, to take some more time to them. *Festina lente.* Have you not heard, how that *Zenxes* the curious Painter, being demanded, why he tooke so much time in drawing his draughts, answered, *Pingo Æternitati*. If I be jolly blameable for any thing, in this exchange of *Papers* with you, it is, that ever I should have denied an answer since the first, to such tautologizing hablings. But seeing you seem only to contend for the last word, how imperiñc so ever, I can easily indulge that to an empirie vaine glorious *Rabula*. Yet to let you know, that the whole last Paper remains unanswered, I will subjoin yet againe, the former succin & confutation of all your *Eight Papers* in two words, with which alone you may deal, if this larger discourse be too burthenfome to your lazie head.

Aberdene January, 31. 1667.

Iohn Menzeis.

An Answer to the Jesuits eight Paper. 175

A succinct Confutation of all *Master Dempster*
the *Jesuit*, his eight Papers in two words.

Nego Minorem, Or, Nego Conclusionem.

Aberdene January, 31. 1667.

John Menzeis.

*Roma diu titubans variis erroribus acta;
Corruet & mundi desinet esse caput.*



The Jesuits ninth Paper.

Answer to an eight Paper of Mr. *JOHN MEN-*
ZEIS, wherein is confirmed, that the pre-
tended conformity of *Protestant Reli-*
gion with *Scripture*, is a meer ima-
ginar and groundlesse con-
formity.

8. February, 1667.



Our Papers carieing the date of the thirtieth of January
came to my hands the sixth of February, wherein you
complain that I, under the pretence of prolixity of your
Papers, does not answere to the contents of them, since
your men doe not fail to answere to the *I comes of*
Bellarmino,

Bellarmino, notwithstanding of their great vastnes. But it is not the Prolixity that makes your Papers to be slighted, but the Barrennes and superfluity of them, being stuffed with all sort of Digressions, and diverticles out of the way. Mend your self in this, & bring only things that are proportionat, to show a solid difference betwixt the Protestant Religio, & a false Religio, which is the onely thing controverted with you from the beginning, and you shall be fully answered, though you should writ whole Tomes, for you know, how often it hath been protested, that there would be taken no notice at all of any thing you bring out of the line. And to speake onely of the superfluous excursions that you use in the same verie Last Paper. What makes it to ~~be~~ our purpose, your Digressions about Images, about Transubstantiation, about Communion under one kind, about The Popes Supremacie, about Apocryphal bookes, about Indulgences, Purgatorie, &c? Likewise, what makes it to our purpose, your long and tedious discourse, whereby you labour to iustifie your proceeding in that Conference, which we had be mouth, since you should remit all that thing to the judgement of these illustrious persons that were then present, and let them judge, whether you did seebly, and cowardly act your part, and seeme to compeare there onely to gaine time. Likewise, in what school did you learne this civil title wherewith you honor me, calling me a Next-herd rather nor a Disputant, that I am a man of a brassen face and a leaden heart, that I am both shamelesse, and witlesse, that I am a Lazie drone, &c? But this proceeds, because my Papers which you verballie vilifie, calling them Patquills and not worthie to be answered, yet you find they gall you, and seeing your self not sufficient with reputation to answer, to supply this deficiency, you seek help from the defusion of Bile, that it may subministrat to you such uncomely and unreasonable words. But let us come to the matter it self.

In my first Paper, and in all others since there was nothing urged upon you, but onely, that since you are so eager in railing against Catholick Religion, you would produce some ground to show the truth of your PROTESTANT Religion, and whereby it may be distinguished from a false Religion, that be this means, you might both confirme PROTE-

STANTS

STANTS in their Religion, and allure others to embrace the same. But hitherto, in some my Papers, all that can be extorted out of you, is, that your PROTESTANT Religion is proven to be a true Religion, by this Medium, because it is grounded upon the word of GOD, and conforme to the true sense of the letter of Scripture, a reason indeed most solid and convincent, if it were true. But this pretended conformity of PROTESTANT Religion with Scripture, was shoven this way to you, to be a meer imaginari and groundlesse conformity, because, as it is impossible, a thing to be conforme to a true sense, except it be supposed to be a true sense. so it is impossible that a thing can be proven to be conforme to a true sense, except it be first shoven and proven, that there is a true sense: Ergo, you cannot prove your Religion to be true, because it is conforme to the true sense of the letter of Scripture, except first you bring some pregnant reason, whereby the understandings of men may be convinced, that you have upon your side the true sense of the letter of Scripture. Now, since all dependes upon this one point, you were desired to apply your self wholly to satisfie this onely, and to doe in a substantiall and school-way, laying aside for a while your diffuse, railing Pulpit way. But let us now examine the noble answers that you give in this your last Paper.

The first answer is not direct, but rather a declining of the difficulty, under pretext that it makes a Non-sense, to say, That before a Religion can be shoven or proven to be true, it must first be proven, that there is the true sense of the letter of Scripture upon their part who professes such a Religion, because the true sense of the letter of Scripture, and the truth of Religion, are one and the self same thing, and so it would follow, that a thing were proven before it were proven, which is a grosse Non-sense. But this subtilty, in the which you seeme to take some complaisance, and put great force, serves onely to discover grosse Ignorance. For First, he this you show your self altogether ignorant of the nature of Formal Præcisions, who have use, where they interveen to make a sufficient distinction, betwixt the Medium and the Probleme. Next, you show your self Ignorant of the nature of True Religion, supposing to be no Objective difference be-

twixt

twixt true Religion, and the truths contained under the letter of Scripture. But this two are seperable. Since all the truths contained under the letter of Scripture may be, and yet not componit any Religion at all, to wit, if there be no obligation imposed upon us to believe them, or if GOD had not decreed it, nor made the faith and belief of these things necessary to obtayne our Salvation Lastly, giving & not granting, that this your speculation had some soliditie, yet it cannot serve to better your cause, since all this just as it lyes, may bewith as great reason assumed be a false Religion, for a scouge and refuge of their ignorance, when they are pressed to assigne some ground, whereby it may appeare, that they have the true sense of the letter of Scripture upon their side, or bring some disparitie betwixt you and them.

Your second answer, to prove that the true sense of the letter of Scripture is upon your side, is, Because your sense is conforme to the sense of the Fathers, that lived in the first three Centuries. But first in this you refile from your founder Calvin, who as you know disclaimes the Fathers in many things, taxing them of errors, and hitherto your other reformers harped alwayes upon this string, that all doctrines, even of the Fathers, should be examined be the soll Scripture as the onely rule, admitting no wise the doctrine of the Fathers themselves, but in so far as they did agree with Scripture. But now since you invert altogether this order, you give occasion to suspect that you are hatching Some new Religion of your own, leaving their principles. Againe, this conformity cannot serve your purpose, except first you show that the Fathers of the first three Centuries, did in the bookes that are now extant, teach all points that are necessary to Salvation. And this must be proven, either be some testimony drawne either out of Scripture, or out of themselves, or else we will have nothing for this, but onely your bare saying,

In the closing of your Paper, beside your ordinary bragging, whereby you doe over value all your own things, and undervalue all things brought against you, you play the Prophet in Ryme.

Roma diu turbans, variis erroribus acta,
Corruet, & mundi desinet esse caput:

*Bot sie yat yis your prophesie, be not lyk your Patriarche Lutheris prophesie, who when he lept out of the churche, did brage, that with two yeiris Preaching, he would abolishe and eliminat all Poperie out of the world, sayat efter yir tua yeiris yair wold be no moir in the world, nather Pop, nor Cardinalis, nor Monkis, nor Nunnes, nor Mase, nor Be-
lis &c.*

This Paper was not delivered to Master IOHN MENZEIS, many dayes after it was dated, but to excuse this the following Postscript, was subjoined to the Paper with an other hand,

POSTSCRIPT,

Tho this Paper came from the author, the day efter it was dated, it could not be sent soonr to Master IOHN MENZEIS, in regard the Person to whom it was adressed was not in Towne.



Master IOHN MENZEIS his Answer to the *Jesuits ninth Paper.*

Some Reflections, upon Master Dempster the Iesuit, his ninth Paper, wherein he scarce touches what hath been Replied to him : and yet foolishly imagines that he hath confuted, the conformity of the Religion of PROTESTANTS with the holy Scripture.



W^{OULD} ever Nature produce such a ludicrous trifling tergiversing Caviller ? Is not the great controversie betwixt you and me, whether the Religion of PROTESTANTS, or your Popish Religion, be the Christian Religioⁿ? How then were you not ashamed, when I had demonstrated the falshood of many of the chief articles of your Religion, such as the Adoration of Images, Transubstantiation, Communion under one kind, The Popes suprema^cie, the holding of Apocriphal books for canonical Scripture, the Jurisdiction of Popes over Princes, your Papal Indulgences as extended to Purgatorie, and consequently, that PROTESTANTS who contradict you in all these particulars, have the truth on their side, how then I say were you not ashamed to make no other Reply to all these things ? But onely to say, *What make these things to the purpose ?*

Is it nothing to the purpose, to prove the *Fundamentals* of your Religion to be falsehoods, and that the truth of GOD is maintained by the PROTESTANTS against your *Popish Church*? Is not your Religion so unhappie, that if it be convicted of one *Falshood*, the whole fabrick and systeme thereof is overturned? The *Infallibility* of your Church being a *Fundamental* point with you, and yet when the falsehood of so many points of your Religion is demonstrated, *What is that to the purpose* say you. Doe not such *Papers* deserve as Hierome said, *Alversus Vigilantium, Indignationem scribentis*, rather to be answered with contempt and disdain, then with any serious confutation?

Are you not as ludicrous in your next Period? Did not I in my last expositulat sharply with you, that in stead of making a polemick Reply to my *Seventh Paper*, (to which you answered not one word,) you did substitute a *Railing Digression*, concerning the occasion of this Debate, and of our verball conference, and so did put upon me a necessity of confuting your *Calumnies* concerning that *Matter of Fact*? How then have you a face to charge me, as if I had of my own accord, and free choise, fallen upon that *Digression*? But though conscience move you not to answer to the arguments, proving the falsehood of your Religion, (for perhaps an ill cause, and your Ignorance, stand as invincible impediments in your way,) yet ought you not in common honesty, to have vindicated your self from the *Falshoods* charged upon you in that *Matter of Fact*? Is it enough for you, to say, *To what purpose are these discourses*, and ought not the matter of that conference be left to the judgement of the Auditors, *Who*, (if you may be credited,) *did see my feeblenes*? Am I from the purpose, when I confute the lies of your *Paper*? If you judge it not to the purpose, to vindicat yourself from so many *Falshoods*, let you be stigmatized for the man you are? If you would have had the matter of that conference, remitted onely to the judgement of the Auditors, (among whom you had a company of judicious profelyts of the female sex,) why did you fall upon a *Calumnious* representation of it in your *Last*? Why were *Diffamatorie pasquils*

stuffed with reproaches, long agoe disseminated through the Countrey? May it not seeme strange, that a person who hath given such shamefull demonstrations of *His feebleness* in nyne Papers, should have the confidence to reproach another with *Feebleness*? *Loripedem derideat rectus*. But what occasion gave you in that conference, to try either the feebleness or gallantrie of any? Was any thing heard from you? And if it should have been heard, what noble stuffe it should have contained, these your *Nine Papers* may testifie. We should have had an *Informal Syllogisme* repeated *Ad nauseam*, without probation of *Major*, or *Minor*, or rectifying the *Forme* thereof. Would such a formidable *Achilles* have affrighted a poor School Boy? Was there not an *Argument* propounded to you concluding the impiety of your Religion, because it destroyed all Certainty of faith, which you dared not once to examine? And when you declined to answer thereto, was there not cause *Ex justa indignatione*, (which you may reproach as *Feebleness*,) to refuse to hear you? And in that which you were drawne with much importunity to answer, with what credit came you off either of your self, or for your Church, I am content that such of the hearers as had capacity may judge.

How comes it, that you touch not at all, the foule staine which I shew your *Doctors* leave upon your *Romish Church*, by their *Impious Doctrine of Probables*? How is it that you doe not at least turne this off as you have done the rest, with your usual tergiversing *Querie*, *To what purpose is all this discourse*? Are you utterly silent as to this matter, because you had occasioned this discourse by challenging us for proposing before our Auditors your *Problematick Doctrines*? But then you should have kept silence concerning the former particulars also; for to them likewise were we led by your impertinencies. Or doth your silence proceed from the conviction of conscience, that you know not how these impieties could be justified, like a School Boy who skips over the word in his lesson which he cannot read? If this be

be the account of your silence, I should not blame you so much, onely I could wish that in your old dayes, you might learne the ingenuity of acknowledging error to be error, when it is convincingly demonstrated to you,

Yet notwithstanding all these tergiversing shifts, and silent transpositions, you have the confidence to avouch *Your readiness to answer whole Tomes*; It is not a strange thing to see a *Thraße*, and a *Thersites* joyned in one persone. Who will beleieve, that you who have succumbed these *Eight* or *Nine* times, in answering a poor sheet or two, (for in all of them you have tergiversed, and to some not answered one word at all,) that you are in such a Capacity to deale with *Volumes*? Looke backe on the *Papers* which you have received, and take a view of the *Fallacies* charged upon you, as also, how many *Chiefe articles* of your Religion I have impugned, and all to this houre unanswered: When you have discharged your self of that worke, which already lyes upon you, you may purchase some more credit to your emptie brags. But I must correct my self, I confesse you have invented a compendious Method of confuting both sheets and volumes, by your usuall Querie, *To what purpose are these discourses?* If you please, you may cause adde this your invention to the next edition of *Pancirolli, novae reperta*. Yet whether that compendious confutation, looke like the Reply of a Disputant, or of that which you are not willing to hear, your self may judge?

Your *Last apologie* for not examining my *Papers*, taken from the *Prolixity* of them, seemes now too slender and pellucid to your own self, therefore you are pleased to strengthen it, by accusing my *Papers* of *Barrennesse* and *Superfluity*; how well these your Rhetorickations cohere together, others may judge, if my *Papers* be guilty of *Barrennesse*, then have they too little matter in them, if of *Superfluity*, then have they too much, if to reconcile this repugnant indytmēt, you say, that these *Papers* have much matter, but little to the purpose, you must remember, that this may be more easily affirmed then proven; withall I appeal

peale you to instance any thing in my Papers, which hath not a tendencie to confute you and your Romish Religion, and consequently to establish ours, or, that hath not a genuine rise from something in your Papers. And are not these the measures by which the *Pertinencie* of my Replies to you are to be judged?

Among the many documents, of prodigious impudence, which you have given in your Papers, I could not but smile at one, how ye could say, *That your Papers galled me, because I could not answer them*; have I not rather been too superstitious in examining every iota of these your despicable Pasquils, which truly are unworthy of one glance of a serious persons eye? But what I have done was to check the vaine petulance of your party, who are ready to make *Eliphantem ex musca*. All the galling I have, is, that I should have to doe with a Trifling, Tergiversing, Reviling Caviller, and this indeed hath extorted from me some sharp expressions, if peradventure thereby you might have been quickened to leave your trifling, and tergiversing straine. But I have so much compassion for you, that I am ashamed in your behalfe, that in every new Paper, you should give new confirmations of these characters which you extort from me. Amend your fashions, and I will mitigate my stile. Are you not sensible that your Papers are not onely barren of matter, but full of nastie and scurvie language, such as *Midde, jack trot, scouge &c.* And for your trespasses in Orthographie and Syllabications, were not, that I take you to be *Sexagenarius*, you might goe to School againe. Whether therefore you deserve the character which Hieron gives to *Vigilantius* in that forecited Epistle others may judge, *Est quidem*, (sayeth he,) *Et verbis & scientia & sermone inconditus, ne vera quidem potest defendere, sed propter homines saculi & mulierculas oneratas peccatis, semper discertes, & nunquam ad scientiam veritatis pervenientis, unum & incubratiuncula illius namis respondeo.*

After that by these forementioned whinnies, you have waved most of the matter in my last Paper, then say you like a *Material Disputant* indeed, *Let us come to the matter.* But *Magno conatu angas.* For when I was expecting some great matter, I find nothing but the

Ghost of your old *Syllogisme*, or the same *Rhaphody*, which you had in your *Last Paper*, concerning *The sense of holy Scripture*, repeated in *terminis*, as if you thought to fright us with the frequent apparitions of this *Speller*. All the sense which I can gather out of the heap of confused expressions which you have jumbled together, is, as I told in my *Last*, That before *PROTESTANTS* prove their Religion to be true, or conforme to the true sense of Scripture, they must first prove that they have the true sense of Scripture. To which, it might be sufficient for me now to tell you, that to this your allegiance I have given *Seven answers* in my *Last*, and you never resumed but One of them, namely the *Fifth*, which is but hypothechicallie expressed, to draw from you a cleare explication of your meaning. Till therefore you doe the rest of your worke, I need give no further Reply.

Yet I shall at this time propose these *Considerations* to you. And *First*, you must suffer me to advertise you, that you represent the *Case* betwixt you and me very deceitfully, as if the *Case* were, whether I can prove the Religion of *PROTESTANTS* to be the true Religion? whereas indeed, *The present case*, is, whether you can prove that the Religion of *PROTESTANTS* is not the True Religion? In evidence hereof, in your first Paper you propose a *Syllogisme*, to impugn the Religion of *PROTESTANTS*, concluding, that the *PROTESTANTS* Religion cannot be the True Religion. Beside other defects both in the *Matter* and *Forme* of your *Syllogisme*, I denied the *Minor* thereof, which to this day you could never be able to prove, and therefore finding that you are not able to impugn the Religion of *PROTESTANTS*, you would craftily alter the *Scene*, and of *Opponent* turne *Respondent*. But you must not so easily escape. Yet to let you know that it is not from weakenes of our cause that I kept you to your worke, I offered to you to turne *Opponent*, if you will but ingenuously acknowledge that you are not able to impugn our Religion. But *Secondly*, I must informe you, that this your new *Carvill*, which it is like you have learned from some of your *Masters*, is an *Old Heathenish objection* brought against the truth of the *Christian Religion*.

as you may find in *Chrysost. hom. 33. in acta. Apost. Venit* (sayeth he,) *Gentilis & dicit vellem fieri Christianus, sed nescio quod dogma eligam : singuli dicunt ego verum dico : cui credam nescio, cum Scripturarum sim ignarus & illi idem utrinque pretexunt*. Is not this your very Objection in the mouth of the Pagan, or rather the Pagans objection in your mouth ? But how answered *Chrysostome* ? Not as a Romanist, or a Jesuit would have done today : we have an *Infallible propounder, a Pope* that cannot erre. in determining articles of faith. *Chrysostome* had not learned These *Romish principles*, nay, but he answers like a *PROTESTANT* thus, *Sed cum Scriptura simplices sint & veras facile tibi fuerit judicare. Si quis illis consensit Christianus est. Rur Chrysostome* brings in the *Heathen* instancing againe like a *Jesuit*. *Quod si veniens ille dicas hoc habere scripturam, tu autem aliud dicas aliter sciz. enarrando scripturas mentem suam pro te trahens, and still he answers like a PROTESTANT, Tu dic mihi, mentem ne habes & iudicium. But yet the Pagans Replies againe like a Romanist, Quomodo inquires passum iudicare vestra nesciens ? Discipulus fieri vellem, tu autem me doctorem facis, But Chrysostome holds on in the same way, Empirum vellem quamvis ardui textoria imperitus sis, hac verba non dicis, nescio emere, illud mihi sed facis omnia ut discas. Where you may see the same cavil moved against the Christian Religion by a *Heathen*, and *Chrysostome* who well understood the principles of Christianity. never made use of your *Romish principles*, but still asserted the *Perspicuity of the Scriptures* in all things necessarie, and that a judgement of discretion was allowed to private persons, and therefore a little after concludes, *Itaque ne cavillemur, ne preteximus quaramus, hoc enim facilia sunt.* But Thirdly you may consider this Argument, if the *PROTESTANTS Religion* have all the solid grounds to prove its conformity with the true sense of the holy Scripture, which the true *Christian Religion* hath, then surely the *PROTESTANTS Religion* hath solid grounds to prove its conformity with the true sense of holy Scripture, but the first is true, *Ergo, &c.* The Sequel of the *Major* you dare not but admit, unless you turne *Jesuit*, and deny*

deny that the true Christian Religion hath solid grounds to prove its conformity with the Scriptures. And for the probation of the *Assumption*, you cannot but allow me that measure against you which you allow your self against me, and therefore, I appeal you to produce any solid ground, which the True Christian Religion hath, which the Religion of PROTESTANTS wanteth; Yea, or any solid ground, which you *Romanists* can pretend to, for confirmation of your Religion, which we want. You have never adventured to name any, but the pretended *Infallibility* of your Propounders. But this we have so batteted to you, that now you have stolen forth it, not daring to mention it againe in any of these your *Two last Papers*. Nay *Fourthly*, I must remember you of a *Dilemma ad Hominem*, against you *Romanists*, which you might have gathered from my last. If we deviat from the sense of holy Scripture, then it must be either in our *Affirmatives*, or in our *Negatives*, Not in our *Affirmatives*, yet and we agreeing in most of these; Therefore, either in these we have the true sense, else you have it not: Nor in our *Negatives*, else your contradictorie *Affirmatives* should be true. But I proved in my *Last*, that in many of these you doe manifestly erre, as contradicting the *Ancient Romish Church*, particularly in your *Adoration of Images*, *Transubstantiation*, *Communion under one kind*, *The Popes supreamtie*, the *Canonall authority of Apocrypha bookes*, *The jurisdiction of the Pope over secular Princes & your papall Inaugures as extended to Purgatorie*: And I am ready to prove the falsehood of the rest of your *Super-induced articles*, when ever you have the confidence to come to a particular tryall. But I am utterly discouraged, from multiplying more instances against a tergiversing fellow, who is neither moved by credit, nor conscience, to examine what is replied to him. *Fifthly* seeing you shew not tell a ground, by which the truth of Religion is to be tryed, lest the *Buttardie* of your Religion should be proven, I will give you a solid ground from a person of great fame in your *Romish Church*, though a *Grecian* by extract: This is *Georgius Scholarius*, who plead-

ed for the interest of the *Latine Church*, in the matter of the Procession of the holy Ghost from the Father, and the Son, at the Councell of *Florence*. Now this *Scholarius*, tom. 4. *Conciliorum in Orat. 3. ad Concil. Florent.* proposes these rules for determining controversies in Religion. *Et primo quidem* (sayeth he,) *non decet velle omnia disertis verbis e scriptura desumere, cum & multos hereticos seminus preiextu hoc usos.* Sed si quid verbis ita prolatis sit consequens, adaque erit honorandum; similiter quod veris & confessis fuerit repugnans & contrarium nullo modo est admittendum; deinde eorum qua obscurius dicta sunt, sumenda sunt e scriptura ipsa veluti magistra explicationes, per ea qua uspiam clarius illa asserit. Where this learned Author, holds these foure choise *Positions*, for discerning betwixt truth and error in Religion, to all which we *PROTESTANTS* doe cordially agree. The First is, That all divine truths are not revealed in so many words in Scripture. Secondly, that some divine truths are plainly set downe, Diuersis verbis, and what by firme consequence is deduced from these, ought to be beleeved, and received with the same respect, as these which are delivered *In terminis*. Thirdly, whatsoever is repugnant to these truths which are plainly, Disertis verbis, set downe or confessed upon all hands, ought to be rejected as erroneous. Fourthly, that these things which are more obscurely treated of in Scripture, are to receive their explications from other cleare Scripture, as the *Mistres* of our faith. These grounds so laid downe, he afterwards accomodates to his present *Hypothesis* for decyding the controversie betwixt the *Latine* and *Greek Church*, concerning the procession of the holy Ghost, and may by the same measure be applyed to the controversie betwixt us *PROTESTANTS* and *You Romanists*. If therefore, you will dare to adventure upon the tryal of particular controversies betwixt you and us, according to this standard, I trust you shall see (if prejudice doe not blind you,) that all the points of the Religion of *PROTESTANTS*, are either revealed in Scripture plainly, and *In terminis*, or else by solid consequence, are deducible from these which are revealed *In terminis*. And on the contrary, that your *Superiours* *Romish article*, wherein we differ from you, are neither *In terminis* in Scripture, nor yet by solid consequence

consequence deducible from these things which are clearly revealed in Scripture, but on the contrary, are repugnant thereunto. I hope therefore, the intelligent Reader will observe, that if you descend not to a particular tryal, it is not, because a ground was not assigned to you, from discerning truth in Religion from error, but from diffidence of your desperat cause. Onely that you doe not returne to your usual trifling Cavill, that *Hereticks*, and those of a false Religion, may pretend the same grounds for justifying their Heresies, let me tell you, that *Hereticks* may indeed pretend a parrocinie from these grounds, which upon examination will overturne their cause. And therefore, what I say to you, I say the same of all other *Hereticks*, *Socinians*, *Pelagians*, *Nestorians*, *Anabaptists*, *Antinomians*, &c. That if they will come to a particular discusse, according to these premised rules, what ever their pretences be, it shall appeare, that their *Heresies* are neither *In terminis* contained in Scripture, nor yet are deducible by solid reason from these things which are clearly revealed, but are repugnant thereunto. *Sixtly*, I answer *Directly* to this your Cavill by this *Distinction*. If you meane that PROTESTANTS, or whatsoever society acclaiming the True Religion, before they prove the truth of their Religion, or the conformity thereof to the true sense of Scripture, must first produce one ground, proving all the senses which they give in Scripture *In cumulo* to be true, without a particular examination of the severall senses and points of Religion maintained by them, that I say is a grosse falshood and mistake; For a Society may professe the true Religion, and maintaine all the essentials the cof, and yet as I told in my last, have some errors mingled in with these truths, as our Divines have demonstrated in the Question, *Nam Ecclesiæ possit errare?* Therefore, if this be your meaning, it concernes you to have proven it, for I doe, and in my *Last* I simply did deny it. But if you onely meane, that PROTESTANTS or others acclaiming the truth of Religion, must either have the essentials, and all truths in their Religion, plainly, and *In terminis* revealed in Scripture, or else solidly deducible upon a particular discusse from these things that are so plainly revealed, I

grant it freely, that it ought, and must be so. And therefore, if you will come to the examination of particular *Articles*, I engage to disclaim the Religion of PROTESTANTS, if it be not found to be so, and shall onely demand but the like ingenuity, readynesse, and engagement from you; that you will renounce your Romish superstition, if it neither be *Intermixt* in Scripture, nor solidly deducible from these things which are there plainlie revealed. If there be not enough said to put an end to your general whiffing *Cavils*, let these who are not fascinated by prejudice judge? Is it not time after the exchange of nine *Papers*, to come once to the matter, for you are not as yet come to it?

The rest of your *Paper*, you pretend to spend in examining the *Answers* given by me, to this your forementioned *Cavil*, Concerning the sense of holy Scripture. But it would seeme, you had been either dreaming, or dranke when you wrote this; for you bring me in only making *Two answers*, whereas indeed I have made *Seven*, &c. of the two which you mention only one of them is to be found in my *Last Paper*. But however, I will try how you behave your self in examining these. That which you say is my *First Answer*, is indeed my *Fifth*; as you will find when you awake from your sleep, and looke on my *Paper*. But before I take in your Reply, I will first propose my former *Answer*; not in your words, for I seldom find them faithfull, but in my own, as I proposed them in my *Last*. My words then were these, *This Assertion of yours, that before we can prove the truth of our Religion from the Scripture, we must first prove that we have the true sense of the Scripture; had need of a verie favourable and benigne interpretation; else it is a perfect Nonsense, and a very contradiction.* For if you meane, by our having the true sense of Scripture, that our Religion is contained in Scripture, as the true sense thereof intended by the holy Ghost; then if we must prove that we have the true sense of Scripture; before we prove that we have the True Religion: we must prove that we have the True Religion; before we prove that we have the True Religion. These were my words; and if the inference be not solid upon the Supposition

said

laid downe therein, these who have common sense may judge. Yet to this you have made *Thres Replies*, but each of them more libidinous then another.

Your *First Reply*, is a pedantick whistle about formall *Precisions*; you say, *That I shew my self to be altogether ignorant of the nature of formall precisions, which have verue, where they interueine to make a sufficient distinction betwixt the Medium and the Probleme.* For all your pretended skil of these *Precisions*, there are schoole. Boyes with us, who could adventure to the liits with you concerning them. Yet I confesse in some sense, you may commence *Doctor* in the matter of *Precisions*; For you have a notable faculty of prelcinding from the purpose. But if you had said any thing to the point, you should have shewed, that there interueins a *Formall Precision*, sufficient to make a distinction betwixt the *Medium* and *Probleme*, betwixt these two, *Viz, That our Religion is contained in Scripture as the true sense thereof intended by the holy Ghost.* And this, *That our Religion is the true Religion.* Can you either conceive or conclude, that our Religion is contained in the Scripture, as the true sense thereof intended by the holy Ghost, and not conceive *Ipsa Facto*, and *Formaliter*, that it is the True Religion? Especially, seeing from the beginning of your *Papers* you have acknowledged, *That a Religion to be a True Religion, and to be conforme to the true sense of Scripture are Synonima's.* You may try in the next how you can prove this, for you still leave the greatest part of your worke behind you. But in the *Second place* from this pedantick notion, you proceed to a more absurd position, as if heere *There were an objective distinction betwixt the Medium and the Probleme*, still out of your Modestie, *Uphraiding me with Ignorance.* For say you, *The True Religion and truths contained under the letter of Scripture, are separable one from another; because all the truths of Scripture, may be, & yet not compass any Religio at all, so wit, if there had been no obligation imposed upon us to beleue them.* And hereupon, *You conclude me ignorant of the nature of True Religion.* A greater crime I confesse, then the ignorance of the nature of formall *Precisions*

Præfations. Onely you had need to guard well, that this your insolent accusation doe not recoyl upon your own head. For *First*, were you not sophistifying *Ab Ignorantia Elenchi*, you should have concluded, that our Religion may be contained in the Scripture as the true sence thereof, and yet make up no Religion at all. But who sees not this to be a manifest contradiction? And yet these were the two which you ought to prove to be separable, for that was the *Supposition* whereon my *Inference* was builded. But *Secondly*, what ignorance and absurdity doe you bewray, when you say, *That all the truths contained under the letter of Scripture may be, and yet make up no Religion at all*. I will instance to you a few Scripture truths, which it is impossible they should be, and not make up a Religion. *Matth. 4. 10. It is written, thou shalt worship the Lord thy God, and Him only shalt thou serve. John 20. 31. These things are written, that ye might beleeve that Jesus is the Christ the Son of God, and beleeving, ye might have life through his name. 1. John 3. 23. This is his commandment, that ye should beleeve on the name of his Son Jesus Christ.* These Scripture truths can not be, unlesse they concur to make up a Religion; and the reason is evident, which also destroyes your fond *Supposition*, and preferred reason to the contrarie, because, they include in them a *Formall obligation* of worshiping GOD, and beleeving in order to the obtaining of Salvation. Do not you therefore bewray brutish ignorance of Scripture, and of Religion, when you say, *That all truths contained in the Scripture may be without an obligation to beleeve them, and so compound no Religion at all*. For it is one Scripture Truth, that we are commanded, and obliged in Scripture, to beleeve these truths, in order to the obtaining of Salvation. Your *Third Reply* is nothing lesse lucubrions then the former *Two*, in which you say, *That what was said in that answer of mine to you, may be said by persons of another Religion, as well as by us*. And who doubts but *Hereticks* may justly repell your *None else*? May not *Hereticks* be otherwise solidly confuted, altho they laugh at your ridiculous *Cavils*? I hope these transient to ches may suffice to discover, with how little successe you have dealt with that *Fifth Answer*

of mine which you call the first, For I judge it unbecoming for me, in handling so weighty a controversie as this, *Whether the Religion of PROTESTANTS or Papists be the true Christian Religion*, to dilate upon *Pedantick notions*, more proper for *School-Boyes* then *Divines*. But suppose you had discussed it utterly, there remaine other *Six answers*, which you have never once touched.

I proceed now to that which you call my *Second Answer*, wherein you bring me in, answering, *That it appears that we have the true sense of Scripture, because our sense is conforme to the sense of the Fathers of the first three Centuries*. I know not whether to call this a *Delirium*, or a *Dream*. For in that *Eight and Last Paper* of mine, to which only you now answered, there is no mention of the Fathers in the *First three Centuries*. I had indeed upon another occasion in some former Papers, offered to examine the truth of Religion, by conformity to the faith of the Church in these three Centuries, and had so confuted all your objections against that *Test*, that in your *Last* you had made no Reply thereto. Wherefore in *My last*, I onely insinuated some challenges for your tergiversing, & speaking nothing to that particular, but brought not in this *Directly as an Answer* to this Cavill of yours. But though you in your *Reply* stagger like a Drunken-man, going back and fore, leaping from one *Paper* to another, yet, because in a *Former Paper*, I was willing to have tryed whether our Religion or yours be the true Catholick Religion, *By examining the conformity thereof with the faith of the Ancient Church in the first three hundred yeares*, I doe stand to it, and shall examine what you Reply hereto,

First then, you say, *That I refuse from Calvine our founder, who disclaimed the Fathers in many things, and taxed them of errors, and so did other Reformers harp upon this string, that the doctrines of the Fathers should be examined by the Scriptures*. But First, how call you Calvine our founder? Were not ZWINGLIUS, LUTHER, OECOLAMPANIUS, MELANCHTON, &c. Prior to CALVINE? Were not HIEROM of Prague, and IOHN HUS (whome your Council of Constance did treacherously murder) before these? And WICKLEF before them? And the Waldenses prior to him? Of whome

your Friar Reyner, cited by Morney in *Myster. Iniq.* edit. 2. pag. 731. gave this testimony, That the Waldenses continued from the days of Pope Sylvester. yea some say, (sayeth Reyner,) from the Apostles dayes. How absurd then are you to call *Calvine* our founder? Nay, come to the Tryall, and if our Religion be found of latter standing, then since the dayes of the Apostles, I will disclaime it. For I assent to Tertullian, lib. 4. contra Marcion. cap. 5. *Id verius quod prius, id prius quod ab initio, id ad initio, quod ab Apostolis.* But Secondly, why charge you *Calvine*, as taxing the Fathers with some errors? Who have been more liberall in the Censures of the Fathers then you Romanists? Take a few instances, Bell. lib. 1. De Beatitud. Sancti. cap. 6. after he had objected to himself the testimonies of Iustine Martyr, Irenaus, Epiphanius, &c. answers, *Eorum sententiam non video, quo pacto possimus ab errore defendere.* Maldonat the Iesuit, expounding these words, Matt. 16. 18. *The gates of Hell shall not prevail against her,* sayes, *quorum verborum sensus non mihi videtur esse, quem omnes præter Hilarium quos legisse me memini Authores putant.* And on these words, Matth. 11. 11. *He that is least in the kingdome of Heaven, is greater then Iohn the Baptist.* After he had brought many explications of Ancients, at length concludes, *Libere fatebor in nulla prorsus earum meum qualecunque ingenium acquiescere.* Melchior Canus, in lib. 7. loc. com. cap. I. num. 3. affirms, that though all the Fathers with one mouth conclude the *Virgine Mary* to be guiltie of Original sinne, yet, that is an argument of little weight, and that the contrarie is piously defended in the Church. Heare his own words, *Sancti omnes qui in ejus rei mentionem incidere, uno ore asseverarunt Beatam Virginem in peccato Originali conceptam, & cum nullus sanctorum contravenerit, infirmum tamen ex omnium autoritate argumentum ducitur, quin potius contraria sententia & probabiliter & pie in Ecclesia defenditur.* You may see multitudes of more instances of your Romanists contemning and condemning of Fathers, in *Dallaus de usu Patrum*, lib. 2. cap. 6. and in *Doctor James*, his Treatise of the corruption of Scripture, Councill, and Fathers,

by

by the Prelats, Pastors, and Pillars of the Church of Rome, Part. 4. I shall onely now adde two more out of learned *Dallens*. The One, is of your Iesuit *Brisacerius*, who in a Disput against *Collighanus a Iansenist*. When the *Iansenist* had objected many of the authorities of *Ancients*, the Iesuit called the authorities of *Councils* and *Fathers*, *Regulas mortuas quæ nullum alium vigorem habent, quam quem eis dat viventis ac presentis Ecclesia approbatio vel interpretatio*. That is, *Dead rules which have no further significancy or worth, then they receive from the approbation of the present living Church*: that is, the *Pope*, as they know, who are acquainted with your Iesuit-*Dialect*. Yea the same Iesuit yet more ignominiously calls the *Authorities of Fathers*, *Vitulinos franos*, that is, *bridles wherewith onely brutes, such as Bullocks and young Hievers suffer themselves to be muzzled up*. The other *Testimony* shall be that of *Cornelius Mussus*, Bishop of *Bitonto*, one of the famous Prelats of your Council of *Trent*, in *epist. ad Rom. cap. 14. Ego* (sayeth he,) *ut ingenue fatear, plus uni Summo Pontifici crederem in his quæ fidei mysteria tangunt, quam mille Augustinis, Hieronimis, Gregoriis, nedicam Richardis, Scotis, Gulielmis. Credo enim & scio quod Summus Pontifex in his quæ fidei sunt errare non potest, quoniam auctoritas determinandi quæ ad fidem spectant in Pontifice residet*. Did ever Protestants speak so disdainfully or contemptuously of Ancient Fathers? by which it may appear, that you Romanists use the *Fathers* as *Merchants* doe their casting *Counters*, which sometime stand for pounds, sometime for shillings, sometimes for pennies, and sometime for nothing, as they serve their interest. But *Thirdly*, wherein have I resiled from *Calvine* and other Reformers? Did *Calvine* looke upon *Fathers* as persons obnoxious to error? So doe I. And so did *Fathers* judge of themselves, as *Austine* witnesseth *Epist. 19. ad Hieron.* Hence is that of your *Melchior Canus*, *lib. 7. cap. 3. num. 4. Hanc felicitatem Deus in solis divinis voluminibus inesse voluit, ut in iis non esset quicquam erroris, cateroquin nemo quantumvis eruditus & sanctus non interdum hallucinatur, non alicubi cecidit, non quandoque labitur.* Doth *Calvine* or other Reformers, say, that

the doctrine of *Ancients* is to be examined by the *Scriptures*? Never said I any thing to the contrary, nay, I cordially subscribe to that apostolick *Anathema*, *If an Angel*, let be a Father, shall teach any other Gospel to us, let him be accursed. Yet notwithstanding all this, our *Reformed Divines*, have often offered to disput against you *Romanists*, the controversies of Religion out of the *Fathers*. Did I not show you this before from *Fuel*, *Whitaker*, and *Crakanthorp*? And how often doth learned *Calvine*, in his *Institutions* confute you *Romanists* from *Antiquity*, as your transubstantiation, *Lib. 4. cap. 17. §. 14.* Your Communion under one kinde, *Ibid. §. 47. 48. 49. 50.* The necessity of Auricular confession, *Lib. 3. cap. 4. §. 7.* Your Papal Indulgences, *Lib. 3. cap. 5. §. 3. & 4.* The Popes supreamacie over the whole Catholick Church, *Lib. 4. cap. 7. §. 3. 4. 5. &c.* Yea, and not to insist in reckoning out particulars, when he is treating of Councils and their authoritie, *Lib. 4. cap. 9. §. 1. Veneror Concilia*, (sayeth he,) *ex animo, suoque in honore apud omnes esse cupio*, and a little after, *Sicuti ad plenam doctrinam nostram approbationem & totius Papismi eversionem, abunde verbo DEI instructi sumus, ut nihil praterea requirere magnopere opus sit: ita si res flagitet, magna ex parte quod satis sit ad utrumque vetera Concilia nobis subministrant*, where Judicious *Calvine* affirms, that out of Ancient Councils, both the Religion of PROTESTANTS may be confirmed, & the Papal superstition confuted. From all this, may it not appeare how ludibriously you say, that I seeme to be hatching a *New Religion* of my own? Am I not offering to defend the received Religion of PROTESTANTS, and to have the truth thereof tryed *By its conformity with the faith of the Ancient Primitive Church*? Is the Ancient Religion, a New Religion? Is the Religion both of Ancients and PROTESTANTS, a Religion peculiar to me? Will you not blush, that such foolish Non-sense should have dropped from you?

But you have another trifling Shift, *Before* (say you,) *That conformity with the faith of the Ancient Church, in the first three Centuries, be admitted as a Test, by which the truth of Religion may be discerned, it ought to be proven, that all the necessities of the Christian Religion,*

are contained in their writings, which are now extant. But First, may it not with better reason be retorted on you, that before you had rejected it from being a *Test*, you ought first to have proven, that there were some necessities, and essentials of the Christian Religion now where to be found in any of the writings of these three ages? If any be wanting, produce them, and your evidence of their absolute necessity? If you can produce no necessarie article that is wanting, why decline you the tryal? But the truth is, you *Romanists*, maintaine such a desperat cause, that if either *Scripture* or *Antiquity* be Umpyre, you must surely be condemned. There is no way to get a favourable *Interloquitur* for you, but by setting up your *Infallible Propounders*, that is, your own selves, to be *Supreme judges* to the whole World. If such a Religion be not to be suspected, let the World judge. But Secondly, doe not you *Romanists* boast bigly sometimes of *Universal traditions*? And here by the way, I tel you, I shall never decline to have all the *Essentials of Religion* tryed by the famous rule of *Vincentius Lyrinensis*, in *Commonitorio primo, contra Hareses, cap. 3. Quod ubique, quod semper, quod ab omnibus est creditum*. But if any of the necessities, or essentials of Christianity, are not to be found in the writings of the *Three first Centuries*, how shall we have a *Perpetual and universal tradition* for these; seeing the current is supposed to be broken off at the fountain, for three hundred yeares thereafter? Must we take the voice of your *Present Church* as an Oracle, to tell us what was beleev'd by the Church so many ages agoe, though there be no record left, that such a thing was ever beleev'd? We must examine her *Credentials*, before we become so implicate to her, in matters of *Fact*. But Thirdly, If any of the *Necessaries of Christian Religion*, be altogether wanting in the writings of *Ancients* of these ages, how did your *Gualterius the Jesuit* undertake to prove the truth of your Religion, by the testimonies of the Church in all ages? It is true, he was most unhappie in his undertaking, in so much that *Chillingworth* in his *Defence of Doctor Potter* part. 1. cap. 2. §. 119. affirms that he heard an able man of your Religion say, That *Gualterius* had not produced one pertinent testimony in the first three Centuries.

198 *An Answer to the Jesuits ninth Paper.*

The like may be said of *Ioannes Andreas Coppenstenius* a *Predicant*, in his *Historical supplement to Bellarmine*, who undertakes the like, but with as little successe. Yet doe not such undertakings suppose that all necessary and essential truths of Religion may be found in the writings of these times? *Sed laterem lavo*, I doe but lose my travell, what wonder to see a Thief declayne the Court and jurie? He knowes upon tryal he must be condemned. I have pressed you to come to be examined either by *Scripture* or *Antiquity*, or both, or to produce any other solid way, of discerning a true Religion from a false, but you declayne all. Have I not juist cause therefore, to discharge finally with such a babling *Lucifuga*?

After I had signed my last *Paper*, that known *Distich* dropped from my pen in a *Postscript*.

*Roma diu titubans variis erroribus acta,
Corruet & mundi desinet esse caput.*

At this you behoved to have a fling, though you scarce said any thing to the contröversall points of the *Paper*. *Bot sie* (say you,) *yat yis your Prophecie, be not lyk your Patriarche Lutheris Prophecie, who when he lept out of the Church did brage yat with two yeiris Preaching he wold abolishe and eliminat all Poprie out of the world, sa yat after yir tua yeiris yair wold be no mor in the world nather Pop, nor Cardinalis, nor Monks, nor Nannes, nor Mase, nor Belis, &c.* I have set down your own words, with your own spelling, that the Reader, may discern what a *Famous Clerke* you are? But here I must *Querie* you in a few particulars, and *Firſt*, how call you this my *Prophecie*? Are they not the lines of a *Germane Prince*? Werethey not sent to *Pope Gregorie the ninth*, by *Frederick the second the Emperour*, who felt the heavie hand of your usurping *Popes*, as other *Princes* have done. *Secondly*. how call you *Luther our Patriarch*? We indeed honor *Luther* and *Calvine* as precious servants of *G O D*. But we make neither of them
Pope,

Pope, or Patriarch, or Master of Sentences. Non sumus jurati in verba Magistr. Our faith is pinned to no mans lieve. Though you be implicit Slaves to the *Pope*, yet we to no man. Thirdly, what Church I pray you doe you mean, when you say that *Luther* did leape out of the Church? Is it the *Catholick* or universal Church? But when I pray you did the *Roman Church* become the *Catholick*, a part become the whole? Are not the *Grecian, Russian, abyssine, &c.* Churches, parts of the *Catholick*? Yea, have not you of the *Papal faction* rent your selves from the *Catholick Church*? Have not you reviv'd the *Schisme* of the *Donatists*? As they limited the *Catholick Church* to *Africk*, doe not you limit it to the See of *Rome*? Is not subjection to the *Pope*, as universal Bishop an *Essential* of your Religion? Was ever that an *Essential* of Religion in the *Ancient Church*? Yea, or in the *Roman*, till of late, especially in your *Jesuit-sense*, as if the *Pope* had supreme jurisdiction on Earth, even above *Generall Councils*? Surely your *Councils* of *Constance*, and *Basile*, were of another opinion, who not onely determined the *Council* to have jurisdiction over the *Pope*, but also the *Council* of *Basile*, *Sess. 45. in decreto. 5. conclusionum*, is bold thus to affirm, *Nec unquam aliquis peritorum dubitavit Summum Pontificem in his qua fidem concernunt judicio Conciliorum universalium esse subiectum*. And yet contrary to the judgement *Peritorum omnium*, of all understanding Christians, for the space of a thousand and foure hundred yeares after *CHRIST*, (if your Fathers of *Basile* be to be trusted,) your late *Laterane Conventicle* under *Pope Leo the tenth*, *Sess. 11.* hath defyned on the contrary, the *Pope* to have jurisdiction above *Generall Councils*. Doe you not by this your *Schisme*, cut off your selves from the Body of the *Catholick Church*, both of the Present, and Former ages? Doe you not oblige other *Christian Churches*, to refuse Communion with you, lest they should be involved in your *Schisme*, and rent themselves with you, from the Communion of all *Christian Churches*, who acknowledge not the usurped supremacie of your *Pope*? If therefore you say, that by the *Church*, you meane onely the *Particular Roman Church*, then why call you the *Roman Church* the *Church*,

Church, as if there were no Church in the World but she? Why doe you say that *Luther* did leap out of her? Was he not driven out by *Excommunication*, as learned *Doctor Morton* in his *grand Imposition* of the church of *Rome*, cap. 15. Sect. 13. 14. 15. 16. hath copiously demonstrated, in so much that your owne *Tkuan*, as cited by the same *Doctor Morton*, spares not to say, *Non defuerunt qui jam tum culpam in Leonem Papam rejicerent*. That there wanted not among yourselves, who laid the blame on *Pope Leo the tenth*. But may not a man be a member of the *Catholick Church*, though not of your *Roman*? How often have *PROTESTANTS* declared, that they onely refuse communion with you, in so far as you reject the truth? Embrace the truth, and lay by your supercilious *Schisme*, and we are readie to joyne in communion with you. But *Fourthly*, why doe you not cite some Author for this *Apocryphal prophesie*, which you impose on *Luther*, That he would root out *Poperie* out of the World in two years? Is it not observable, that in all these your *Nine Papers*, these two citations of *Luther* and *Calvine*, are the first citations of any Authors that we have met with from you, and you cite them at large, without mentioning *Booke*, *Chapter*, or *Page*? And I verily looke upon this which you alleage of *Luther*, as an egregious calumny. For I have some of *Luthers* *workes* by me, and many grave Authors writing of him: But that I neither find in his own *Workes*, nor yet that is affirmed of him, by any *Credible Historian*. It is true, your *Bellarmino*, (from whome it seemes you have borrowed this fiction,) *In lib. 4. De Ecclesia Militante*, cap. 15. affirms that your *Lying Cochlaus* reported such a false prophesie of *Luther*, But who knowes not that *Bellarmino* and other your *Controversists* are ready to scratch up the dirt, which lying & calumniating adversaries have thrown upon our *Reformed Divines*, and that *Cochlaus* in particular, hath laboured to traduce *Luther* most calumniously, even as that *Runnagad Bolsecus* hath most impudently reproached *Master Calvine*? Who but an *Ignorant*, or one possessed with *Malice*, will give credit to *Cochlaus* in this matter, who is knowne to have been a most virulent *Adversarie of Luthers*? And the first who have given such a character of your

Cochlaus,

Cochlaus? Hear what learned and modest *Whitaker* said of him, when he is pondering the same allegiance of *Bellarmino* out of *Cochlaus*; *Controvers. de Ecclesia, quæst. 5. cap. 13. Respondeo*, (sayeth he,) *nullam fidem adhibendam esse Cochleæ, homini mendacissimo, nec ullam habendam esse illius rationem, fuit enim homo nullius fidei.* That is in English, *I answered, that no faith is to be given to Cochlaus, a person exceedingly addicted to lying, neither is any account to be made of his testimony, for he was a man of no faith.* But I shall now onely remit you to a *Lutheran Gerard, in loc. com. loc. de Eccles. cap. 11. sect. 13. §. 290.* where you will find both this *Objection of Bellarmine*, and that *Cochlaanum mendacium*, (as *Gerard* termes it,) that *Lie of Cochlaus* concerning *Luther* copiously confuted. But though it pleaseth GOD in the depth of his Judgements, to permit your *Papal usurpation* to continue for a time, as he hath permitted the *Delusions* and *Usurpations* of the *Mahumetane faction*; Yet your *Bellarmino* acknowledges, that *Luther* gave a blow to the *Papacie*, which it never recovered. *Lib 3. De Romano Pontif. cap. 21. Ab eo tempore* (sayeth he,) *quo per vos Papa Antichristus esse capit non modo non crevit, sed semper decrevit ejus imperium.* Hence this Distich was written of him,

*Vir sine vi ferri, vi verbi & inermibus armis,
Vir sine re, sine spe, contudit orbis opes.*

And againe,

*Lutherus decimum consecit strage Leonem,
De clava noli quarere, penna fuit.*

And yet further.

*Roma Orbem domuit, Romam sibi Papa subegit,
Viribus illa suis, fraudibus iste suis.
Quantum isto major Lutherus, major & illa
Orbem urbemque uno qui domuit calamo.*

As for predictions of *Rom's* overthrow, I may remit you to more *Canonick Prophecies* thereof, then that of *Frederick*. You may, if you

will, take one, from Revel. 14. 8. *Babylon is fallen, is fallen, that great citie, because she made all Nations drinke of the wine of the wrath of her fornication.* You may take another, from Revel. 17. 16. *The ten hornes which thou saw upon the beast, shall hate the whore, and make her desolat and naked, and eat her flesh, and burne her with fire.* You may adde a third, from Revel. 18. 2. *And the Angel cryed mightily with a strong voice, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every uncleane and hatefull bird.* Go not to say that these are but our *Lutheran comments*, to expound *Babylon* by *Rome*. Did not *Hierome* so expound it, *Epist. ad Algasiam quest. 11. & epist. ad Asellam.* And *Austine*, lib. 18. de civit. DEI cap. 22. and *Tertull.* lib. contra *Iudeos*, cap. 9. and *Ensebins* lib. 2. hist. eccles. cap. 14? Yea there is such evidence for this exposition, that your own *Baronius*, *Sixtus Senensis*, *Ribera*, and others have acknowledged *Rome* to be *Babylon*. Nor can this denomination be limited to *Heathnish Rome*, for not only is *Rome* called *Babylon* by *Tertullian*, who lived under the *Heathnish Emperours*, but also by *Hierome*, *Ensebins*, *Austine*, and many others cited by your own *Ribera*, who lived under *Christian Emperours*. But I shall not now enter on that controversie. Only let me remember you of *Lactantius* boldnesse, Lib. 7. Instit. cap. 15. *Romanum nomen, horret animus dicere, sed dicam quia futurum est, tolletur de Terra.* Is it not therefore the concernment of you *Romanists*, to hearken to that advyce which *Hierome* long agoe tendered concerning this matter, Lib. 2. *Adversus Iovinianum*, speaking of *Rome*, *Maledictionem quam urbi Salvator in Apocalypsi comminatus est potes effugere per penitentiam: habens Ninivitarum exemplū.* But seeing you are so good at descanting upon *Poetick Rhythmes*, I will give you another, which I assure you is no more mine then the other, but what truth it contains the World may judge.

O Roma, à Roma, quantum mutata vetustâ es?

Nunc caput es scelerum quæ caput orbis eras.

Especially

Fifthly and Lastly, if ever *Luther* uttered such a speech as you alledge, (wherein we are not concerned,) yet can I not be induced to beleeve that he did it in such a ludicrous manner as you have expressed it. For you would insinuat, that he had foretold, *That within two yeares there should be no more Pope, or Masse, or any other reliet of your Papal superstition.* Yet you have foolishly heaped up so many *Negatives*, that what you intend for a *Negative* becomes an *Affirmative*, and so you destroy your own Scope. Indeed your *Bellarmino*, in setting downe this calummie of *Cochlaus* had more wit, then to heap such a multitude of *Negatives*, as you have done. But as for you, as you begane ludicrously, so you end, *Dignum tali patella operculum.*

If *Hierome* thought he had cōdescended farre, in bestowing one incubration against such a Trifler as *Vigilantius*, have not I supererogated above measure in allowing nine Papers upon you, who deserve more the Title of *Dormitantius*, then that Adversarie of *Hieromes*? Now therefore I doe finally discharge with you, except you come to the purpose. Yet to reduce you to that, from which you have digressed in your *Last eight Papers*, I subjoyne againe the confutation of all the nine, in two words.

Aberdene May 10. 1667.

Iohn Menzeis.

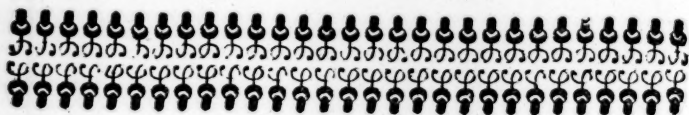
P O S T S C R I P T.

A succinct confutation of Master *Dempster* the
Iesuit his nine Papers, in two words.

Nego Minorem, Or, Nego Conclusionem.

Aberdene May 10. 1667.

Iohn Menzeis.



The Iesuits tenth Paper.

Answered to a ninth Paper of Master I O H N
M E N Z E I S, wherein is confirmed,
that the pretended conformity of P R O-
T E S T A N T Religion with Scripture,
is a meer imaginar, and groundless con-
formity.

14. May, 1667.

This Paper was delivered to Master I O H N
M E N Z E I S, ON May 15.



Received the twelfth of May your ninth Paper, and
it seems that you have made an obstinat resolution,
that since you cannot bear out your cause with solid rea-
sons, that in supple of this, and to blind simple People,
you will carry it out by a Bastard sort of eloquence,
that is, by a multitude of words, that either wants a
sufficient signification corresponding to them, or else, are about cheets
altogether

altogether dispirat and out of line. You carp at that which I said, that the cause wherefore I did not answer to all things contained in your Papers, was not the prolixity of them, but barrenesse and superfluity of them. This you say is a contradiction, for if they be barren, how are they superfluous? But I tell you over againe, that there is no contradiction in affirming your Papers, to be both barren of stufte that makes to the purpose, or to our present controversie, and stuffed with superfluous digressions out of purpose. And with this occasion I call to your minde other sort of Contradictions upon your part. For when you was urged to give some ground whereby might be proven the truth of the PROTESTANT Religion. Your answer was, that Religion is not an indivisible truth, but a complex of many, and so, that ye were not obliged to prove in generall the truths of your Religion, but that you would descend to all the particulars, and to this effect, you brought an example of a purse, holding an hundred pieces of gold in it, which must be all applyed to the touch stone, one be one. But afterwards, when you assigning for the ground of the truth of your Religion, the perspicuity of Scripture in all particular points that you hold as necessary to salvation, you were desired to give a list of all these particular points, that so they might be tryed, whether the perspicuity of Scripture did shyne brightly over them all, here you disclaimed your former example of the purse, alleaging that you was not obliged to descend to particulars. Is not this to breath out of the same mouth, both heat and cold? Likewise you are alwayes pretending, that you are a meer Defendant and not Opugnant, and yet your Papers containes almost nothing else but Impugnations of Catholick doctrines, which make nothing to our present controversie. Neither will it avail to say, that the Defendant may Retort arguments, because the retortion of arguments in our present controversie, doth only serve to condemne your own Religion, of falshood and error; For giving and not granting, that you had all the grounds for the truth of your Religion, which Catholicks have for the truth of theirs, (though it be most false,) and that this is all that you pretend by your retortions, yet it cannot serve to prove the truth of your Religion, because, you violently putting out the Catholick Religion, under pretext that it was

false and erroneous, were obliged to bring in another which was better & consequently that had better grounds. And if you did proceed reasonable, this only were sufficient to close your mouth, and to make you lay aside all such superfluous digressions, and to insist only in bringing such solid reasons, that could not be applyed to any Religion that you esteeme to be erroneous.

I purposely omit as I have professed alwayes to doe all your digressions that make nothing to our present purpose. As that misapplyed discourse of Saint Chrysostome with the Pagans, since just as it lyes, and as it is cited by you, it may be assumed by any new Uppstart Sectarie, if they were cited before your assembly, & asked in what Scripture he did found his error. And though you call it a trifling cavill, to object so often to you, that all you bring to prove the truth of the PROTESTANT Religion, may be with as great reason assumed to prove a false Religion to be true, yet you must know that is no trifling matter, but a maine point, and an argument both of the weakenes of your Religion, and of your insufficiency to maintaine it, for since you can bring nothing that is sufficient to distinguish your Religion from a false religion, it remains likewise in that state as hath been often told you, that a man is in, who is affirmed indeed to be an honest man, but such an honest man that there is no difference betwixt him and a knave. Likewise I omit here that long discourse whereby you disclaime Calvine as the author of your Religion, and claimes to Iohn Hus and the Albigenes, at last to be upon your side, though the world knowes, that they were not of your Religion. Likewise I slight your long patrocinie that you make to defend your patriarch Lothet, that he did not leap out of the Catholick Church, but only out of the Romish Church, though if you had done compleasly this defence, you should have shown what Visible Church was then in the World to the which he did adhere, and with which he did keep eternall communion when he left the Roman Church.

Good Sir leaving all your Paterga's, remember that the occasion of this debate, was your continual railing in Pulpit against Catholick Doctrines, and being desired to give some good solid ground, for the truth of your own religion, whereby both your own might be confirmed

and others induced to imbrace it. You did very stoutly undertake the business, & did bragingly protest that ye would maintaine the truth of the PROTESTANT Religion against whomsoever, before whomsoever, or in whatsoever place or time, but when it came to the purpose and you were desired to produce your grounds and reasons, whereby it might be maintained to be a true religion. Your first refuge was, that you as the Defendant, was not obliged to produce any ground, but all the burthen incumberd on me as the Opponent, to prove that you had no grounds. And in this, you behaved your self just as if one should come as sent from the Council, to impose upon the L. Provest and venerable Councill of Aberdene, a charge to apprehend a persone as suspect of Disloyalty to his Prince, and the L. Provest, desiring to see his Commission, he should reply, that he was not obliged to show his Commission, but that the Provest would prove that he had no Commission, and that his Commission was sufficiently proven by this that there could not be produced reasons to show that he had no commission. So you have undertaken to maintain the truth of the PROTESTANT Religion, and being demanded, that you show your grounds, whereby the truth of it may be maintained, you reply, that you are not obliged to produce grounds, but that another should prove that you have no grounds, not considering that religion is a positive thing, and a complex of positive dogm's: And so cannot be maintained to be true, but by producing of positive grounds, and the shifiting to producee them, will make all to give sentence, that it is destitute of solid grounds.

Your next refuge was, that your Religion was proven to be true, because it was conforme to Scripture, that is to say, to the true sense of the letter of Scripture. Now this pretended conformity, was proven to be meerly imaginary and groundlesse, because, as it is impossible that a thing can be conforme to a true sense, except it be supposed that there is existent a true sense: so it is impossible that a thing can be proven to be conforme to a true sense, except it be proven that there is a true sense. Now you were desired to lay aside your diffused Poppit railing style, and by a judicious and school way, to produce some solid ground, whereby mens understanding might be convinced, that

PROTESTANT

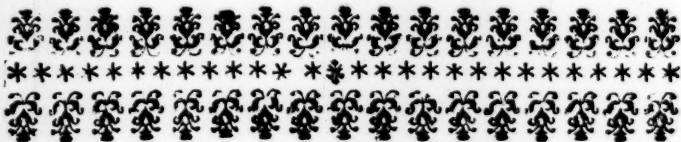
PROTESTANT Religion hath the true sense of the letter by the holy Ghost, of the letter of Scripture. To this you answered, first, that it makes a Non-sense, to say, that a Religion cannot be proven to be conforme to the true sense of the letter of Scripture, except it be proven that there is a true sense. Now I ask you, where lyes here a nonsense, or point me out any thing here that is not most cleare? Indeed you, in place of this my proposition, did substitute one of your own, and with your own words, and I willingly grant to you, that yours makes a Non-sense. Next, you seeme to chaffe, because I taxt your discourse to be founded upon grosse ignorance, both about the nature of Formall Precisions, and about the nature of True Religion; and to this you reply first, that to speake to you of Formall Precisions is a Pedantick thing. But is it possible, that you who professeth your self to be a Divine, should so slight Precisions, since they are the very quintessence of all superiour sciences, and Aristotle might teach you, that there is no science of particulars; but in so far, as they are reduced to some common abstraction or Precision, and that every science hath his own particular abstraction. whereby it is both constitute and distinguished from all other sciences. Next, you remit me to your School-Boyes, who will teach me the nature of Formall Precisions. I am glade that Scholers are so learned, but if it be so, they out-shut their Master, and knowes more nor their Master, at least shoves to know; as appears in this same answer that you make here. For I telling you, That the objective grounds of precisions, is separability, and that this is to be found betwixt truths revealed in Scripture, and True Religion, and that on both parts; because True Religion is separable from conformity with Scripture, Since there was true religion in the World, before there was any Scripture written: And on the other part, All the truths revealed in Scripture, might be, though they composed no Religion, to wit, If GOD had so revealed them, that he had not imposed an Obligation upon us to beleieve them, as he might have done, or wherefore might he not have done it? Now to impugn this, you bring texts of Scripture, to prove that De Facto, this obligation to beleieve is not seperat. I speake of Separability, and what GOD might have done, and you argue against Actuall separation,

as if I had said, that De Facto, there is no obligation to beleieve things revealed in Scripture. Are you not ashamed of such ignorant mistaking? Or, were not well applyed to you, those civill termes that your self use in this Paper, to wit, that you behoved to be drunke, or dreaming when thir things escaped your penne? Likewise how grosse mistaking is it, to say, That I granted, that a Religion to be true, and to be conforme to Scripture are Synonima's; whereas I said only this Ad Hominem, and to argue you out of your own principles, who admits no rule of divine truth, but the written word. And in this you imitat many other of your Champions, who as I told you else where, did cite for positive doctrine of Fathers and Scholasticks the objections they made against themselves.

Your second answer is, that the sense which you give to the letter of Scripture, is proven to be a true sense, because it coincids with the sense that the fathers gives. And you are to be praised, for the recanting of your former confining of this to the Fathers of the first three Centuries, but withall, you should have shawne, how farre, and to how many more ages you doe now extend your former confining. And who would not smile to hear you recur to the Fathers, who takes all authority from them, holding them for men as obnoxious to errors as your selves are? And when you are pressed with their authorities against you, you run back to Scripture alone, saying, that you will admit them only in so farre as they agree to Scripture, that is to say, to the arbitrarie glosses that you give to the letter of Scripture.

At length you have taken a compendious way to end all Controverfie, and to take away all doubt concerning the truth of your Religion, making this offer: that you will be content to disclaime PROTESTANT Religion, if there can be brought any one article of it, which you will not show to be contained either clearlie and in termes in some place of Scripture, or else by a solid consequence, that it is deduceable out of verities clearlie & in termes revealed in Scripture. This is your offer, and I hope you meane that saying, you will make this recantation publickly and with some solemnitie. Now I out of the love, I carrie to this your conversion, accepts your offer, and not so burthen you with manie things,

I propone for the present this one article, whereby you hold that there are onely Two Sacraments, desiring you to assigne either a place of Scripture, where this is clearly and in termes revealed, or assigne some verity clearly and in termes revealed, out of the which this article by a solid consequence may be deduced. But remember, that the question is not, Whether there be two Sacraments, but all the question is about this exclusive particle, only two Sacraments. Likewise be pleased to remember, that the deductio must be solid, according to your own word that you use, and it is not sufficien:ly proven to be solid, because you call it solid, or, because you say, it will appeare solid to all those, Whose eyes the God of this World hath not blinded, which is your ordinar expression in such like matters.



Master I O H N M E N Z E I S Answer to the *Jesuits* tenth Paper.

Some Observes upon Master Dempster the Jesuit, his tenth Paper, wherein he vainly imagines, that he hath confuted the conformity of the Religion

ligion of PROTESTANTS with the Scriptures, and yet hath said nothing, either to weaken the Religion of PROTESTANTS, or to establish the ruining Religion of Papists.



Know not if ye doe blush, but I am truly ashamed in your behalf, that so much of my worke should have stood, rather in discovering and confuting your *Calumnies*, and *Prevarications* in matter of *Fact*, then in examining your *Arguments*. This your *Tenth Paper* comes short of none of the former, as to this kind of it selfe. For in it I desiderat nothing of a *Iesuit*, but the *Acumen*, whereof these Children of Pride doe arrogantly boast, though often times on very slender grounds, whereof your *Emptie Papers* may be a luculent demonstration.

Towards the close of your *Tenth Paper*, you at length seeme to agree, (but with how little ingenuity, may hereafter appear,) to have one *Particular controversie* betwixt us and you examined: namely, concerning the *Number of Sacraments*. I have such an appetite, once to try your behaviour on a *Particular Controversie*, that I shall not insit in ripping up all the *Trespases* of your *Tenth Paper*. Yet some *Specimen* of them I must give, least you should say that I doe charge you unjustly, or least the credulity of a simple Reader should be abused by your bold *Affeverations*.

Should I but give a complete *Index* of your shamelesse *Omissions*, it might satisfie the Reader that your *Pasquil* deserves not the

name of an *Answer* to my ninth Paper. I shall hint only at a few, whereof I doubt if a Person of ingenuity would have been guilty.

As First, I shew from *Chrysostome*, that your *Objection concerning the sense of holy Scripture* (which hath been the substance of your two former Papers,) was an old rotten *Cavil of Heathens* against the Christian Religion; and that *Chrysostome* of old did answer thereunto, as we PROTESTANTS doe now a dayes to you Jesuits. But this you say, *You purposlie omit as a Digression, making nothing to our present purpose.* Is it nothing to our present purpose, that you have nothing to object against our Religion, but *Heathnisch cavils* against the Christian Religion? Is it nothing to the purpose, that *Chrysostome* answered these Cavils, as we PROTESTANTS doe you Jesuits? Doeth not this demonstrat a consonancy betwixt *Our Religion*, and the *Old Christian Religion*; betwixt our principles, and the principles of *Chrysostome*, and consequently of other *Ancient Fathers*? But to salve this your absurd omission, you exercise your calumniating veine, saying, *That I misapply Chrysostome, and what I cite from him may be assumed by any Sectarie.* Is it enough for you to say that I misapplied him? Ought you not to have discovered my *Trespasse*? Did I not give you the *Formalia verba* of the Father? Should I regard your revileings, who spare not to say, that *Chrysostomes* answer to the *Paganes Objection* may be assumed by any *Sectarie*? Is not this an evidence, that *Chrysostome*, were he alive to day, should be a *Sectarie* with you, and of the Religion of PROTESTANTS? But Secondly, because you still clamoured (though without cause,) *That there is no assignable ground of the conformity of the Religion of PROTESTANTS, with the true sense of the holy Scripture*, I did prove in my Last by two arguments against you, that the Religion of PROTESTANT § had solid grounds to prove its conformity with the Scripture. One argument was proposed in a Syllogisticke frame, the Medium whereof was, that the Religion of PROTESTANTS had all the solid grounds which the True Christian Religion hath. The other Argument was drawn up by way of Dilemma, because if our Religion deviat from the sense of Scripture, then must it either be in our *Po-*
sitives,

lives, or in our *Negatives*, but in neither, as I did demonstrate. Yet neither of these *Arguments* doe you once touch. Had you intended a Paper correspondent to your *Inscription*, To prove the conformity of our Religion with scripture to be *imaginary*, & *groundlesse*, ought you not to have examined and discussed these *Arguments*? How would your men laugh at one who would set down a magnifick title, promising a confutation of all *Bellarmins arguments*, and yet in the body of the discourse, touch none of them? Is the strength of imagination so strong with you, as to imagine, that you have proven the conformity of the *Protestant Religion* with Scripture to be *imaginarie* and *groundlesse*, when you dare not once touch the *Arguments* which are brought to prove the conformity of the *PROTESTANT Religion* with the Scriptures to be *reall*? Have you not need to be sent to *Pythagoras* School, to be taught to be mute, untill you learne to speake to purpose? But *Thirdly*, I did not only prove, that the Religion of *PROTESTANTS* had grounds to prove its conformity with the Scriptures, but also, to stop the mouth of a Caviller, I declared to you what was that ground, and I tooke it from *Georgius Scholarinus*, his *Third Oration* in the *Councill of Florence*, and did appeale thereunto for the decision of all controversies betwixt us and you. But you never once touched this ground. How then could you imagine, that you had confuted the conformity of the Religion of *PROTESTANTS* with Scripture? Doeth the Devil abuse the imaginations of *Jesuited Hereticks*, as some say, that he doeth the fancy's of *Witches*, making them imagine that they doe the thing of which they only dreamed? *Fourthly*, did I not give a *Direct Answer* to your *Objection* by a formall distinction? If any thing should have been taken notice of, ought not this? Yet ye wholly overleap it. A goodly *Disputant* indeed. *Fifthly*, I refused some new Cavils, which you started to prove, That the truth of Religion, ought not to be tryed by its conformity with the faith of the *Ancient Church*, in the first three Centuries. But you found my *Replies* thereto so thornie, that you have not dared to meddle with them. Only you have an impudent *Calumny* concerning that matter, which I may afterwards touch. *Sixthly*, where-

214 . *An Answer to the Jesuits tenth Paper.*

as you had accused *Calvine*, and our *Reformers*, as contemners of *Antiquity*, I shew not only, that *Calvine* had confuted your Religion from *Antiquity*, but also, that *Antiquity* is more contemned by you *Romanists*, then ever it was by the *Reformed Churches*. I brought many Instances hereof from *Bellarmino*, *Maldonate*, *Melchior Canus*, *Brisacerius*, and *Cornelius Mussus*, but all these you smother in silence. Thus have I given an overly touch of some few of your *Omissions*. Whoso will be at paines to compare my ninth Paper with your Tenth, will find you guilty of many more. Only now let me ask, are these the *Digressions*, the *Parerga's*, and the *Superfluities* which you talk of in my Paper? Doe not every one of those touch the Cause? Have they not a genuine rise from *Your Papers*? Who that regarded either truth, or his own reputation, would have overleaped all those? You have made great haste to transmit your Papers to me, but you have still left your worke behinde you. I have gotten *Ten Papers* from you, but not *One Answer*. Take a view of your *Omissions*, and you will find all *My Papers* unanswered. Your *de'uteras Proptides*, your after thoughts have need to be set on worke to supplie your *Omissions*.

In the next place, I shall gleane up some of your *Unfaithfull misrepresentations*, in doing whereof, I shall not need to stand to the precise Method of your *Rapsodick Paper*. And first, you have such a shamelesse forehead, as to say, *That I had recanted the confining of my discourse, concerning the conformitie of our Religion with the faith of the Ancient Church in the first three Centuries*. This is that *Calumnie* of yours, at wick I was hinting in your *Fifth Omission*. How could you hatch such a manifest untruth? Let all the *Jesuits* in *Europe* play the *Criticks* on *My Papers*, and see if I have recanted one *Syllable* that ever I avouched in any of them. I told indeed in my Last, that you like a *Dreamer* had substituted that, *Concerning conformitie with the Fathers of the first three Centuries*, as a *Second Answer* which I had given in my *Eight Paper*, to your *Cavil*, concerning the sense of *Scripture*; whereas in all
that

that *Eight Paper* of mine, there was no expresse mention at all of the *Fathers of the first three Centuries*. Is my discoverie of your *Mistake*, a recanting of ought that ever I had said concerning the *Fathers of the first three Centuries*? Doe you not behave your self like a *Dreamer*, when you substitute *Quid pro quo*? Any hint I had in my *Eight Paper* at that *Matter*, was to challenge you, that though in your *Eight Paper*, you had been reduced *Ad metam silentii* in that point, all the Cavils mentioned in your *Seventh*, being so fully confuted, that you had nothing to Reply in your *Eight*, yet you durst not adventure to have the truth of Religion examined, *By its conformitie with the faith of the most Ancient Church*. In my *Ninth*, I did expressly confute some *New Cavils*, which upon further deliberation you had started in your *Ninth*, against the tryall of Religion, *By the conformitie thereof, with the faith of the Ancient Church, in the first three Centuries*. So farre was I from recanting or refusing to admit that as a discrete *Test*, for trying the truth of Religion. Surely the first 300. years, were the flower of the Primitive Church, Hence is that testimony which *Egesippus* in *Euseb. lib. 3. hist. Eccles. cap. 29.* gives to the Church in those dayes. *Ad ea tempora Virgo pura & incorrupta mansit Ecclesia, παρθένος καὶ ἀδιαφθόρος*. The Church then had continued a pure and a chaste Virgin. Shall you never have the ingenuity, to Recant such impudent *Calumnies*? But I nothing wonder, that you cannot be induced, to have the truth of Religion examined *By its conformitie with the Church in these Centuries*. For as a *Learned Divine* hath observed: In these ages most of your present *Romish tenets* were unknown to the World, *Your Papal Indulgences* were then unhatched: *Purgatorie fire* was then unkindled to make your kitchen's smoake: *The Masse* was then un moulded: *Transubstantiation* unbaked: *The Treasure of Merits* was then unminted: *The Popes transcendent power* was uncreated: *Ecclesiasticks* were unexempted: *And deposing of Kings* was then undreamed of: *The Lay People* were not cozened then of the *Cup*, *Communion under one kind* was

was not then in kind: It was not then known, that Liturgies and Prayers were publickly made in an unknown tongue: They did not then worship or adore any wooden or breaden God: They worshiped that which they knew, and that in Spirit and in truth. Thus Simon Birkbeck in his *Treatise*, entitled the *Protestants Evidence*, Sect. 3. pag. 18. Edit. 3. By which you may perceive, That it is no new sect of my own that I am hatching, when I appeale to the Religion of the Church in the *Three first Centuries*, as you foolishly whisper in your *Ninth Paper*.

But because, you use these invidious words, of *Confining my discourse to the three first Centuries*: You may remember, that in my *Seventh Paper*, I cleared that the *First Restriction* of my *Argument* to the *Three first Centuries*, for proving the truth of our Religion and the falshood of yours, was occasioned by the discourse I was then upon, concerning the *Ancient Apologists* in these Centuries; And that my argument might have been extended further, as in such like exigences it had been further extended by *Juell, Whitaker, Crakanthorp*, and other learned PROTESTANTS. Now only I tell you, that if you have the confidence to try the truth or falshood of Religion, *By the consonancie thereof with or dissonancie to the faith of the Catholick Church in the first three Centuries*, you shall find that I never intended so to astrict my self to these ages, as not to goe further. After we have gotten the verdict of the *First three Centuries*, I shall not then declyne to trace you successively through all succeeding ages to this day. And I am confident upon a through discusse it will appeare that *Your present Romish Faith*, as to all its *Essentials*, was never the faith of the *Catholick Church in anie age*, let be in *All*. And upon the contrarie, neither you, nor any of your Adherents shall be able to prove, that our Religion differs in *Its Essentials*, from the faith of the *Catholick Church in anie age*. Now in such an enquiry, can we fall upon a more convenient Method, then to beginne at the founrain, I meane at the most pure, Ancient and (according to *Egesippus Elogie*,) *Virgin Church*, in the *First three Centuries*. If our Religio be found conforme thereto in all *Its Essentials* (as I am cōfident it shall) then sure it is conforme to the *True Catholick Religion* in all ages. If yours be found

found dissonant thereto (as I doubt not but it will,) then sure it is dissonant to the Christian Religion, in all ages. For there is but one faith, Eph. 4. 5. and one True Religion.

But Secondly, you have the boldnesse to upbraid me with *Two contradictions*. Only before I propose them, I must minde you, that neither of these pretended *Contradictions* are in my *Ninth Paper*, to which you now answer. So glad it seemes you have been of any thing to fill up the roomes, wherein you should have answered that *Ninth Paper*. If my *Former Papers* were guilty of these *Contradictions*, were you not very obtuse who did not discover them more timely? Yet let the unpartiall Reader judge of these *Contradictions*.

The first alledge'd contradiction is, *That upon the one hand, I should have affirmed Religion to be a complex of many truths, which are to be severally tryed, as the severall pieces of gold in a purse, and that I would descend to the severall particulars, yea, and that all points necessary to salvation, were contained perspicuously in Scripture: Yet when you called me, to give a list of all these particular points, then I disclaimed my former example of a purse, and alledged that I was not obliged to descend to particulars.* I see now I was in no mistake, when I said, that you walked by that *Machiavillian principle*, *Calumniare audacter &c.* Resume all my Papers, and see if ever I refused to descend to a tryall of any particular *Controversie* betwixt you and us: Yea, have I not all this time been pressing you to this, and you dared not to peep out of your lurking holes? Have I not passed through many of the *Controversies* in particular, to which you have not adventured to make any Reply? Produce the page or lease in any of my Papers, where ever I disclaimed that forementioned example, *Of trying the severall peices of gold by the touch stone*, yea, or one *verse* that once I gave you under my hand: But I shall ingenuously tell the truth of that which you so deceitfully misrepresent, and when I have done, contradict me if you can. I said indeed, *That Religion is a complex of many truths, and to prove them all, as matters are now stated between us and you Romanists, were to write a book of controversies.* But

yet that I should never decline to examine any of those with you. And I have further said, that all the necessarie points of Christian Religion, were contained perspicuously in the Scriptures. But when you instead of coming to a discusse of particular points, only started that old threed bare Cavill, Concerning a precise catalogue of necessarie points, I shew That it was but a meer tergiversing shift in you, and demonstrated by many reasons, which you was never able to answer, That there was no necessitie lying upon me, in order to the decison of the maine controversie, at present betwixt us, to determine a precise Catalogue of necessarie truths. You may call in for your assistance, the rest of your Society. and try if you can find a reall Contradiction in all this. Indeed if I had promised to give you a Catalogue of points necessarie to Salvation, and hereafter had refused to give it; or if since I declared a readines to debate with you any point in Controversie, betwixt the Reformed Churches and the Church of Rome, I had declined to performe my promise; you might have accused me of Inconsistencie with my self: Or if having affirmed, that all things necessarie to Salvation are clearly contained in Scripture, I had denyed any article of faith necessarie to Salvation, to be contained clearly in Scripture, you might have charged me with a Contradiction. But you and your Associates may canvase what I have said againe and againe, and try if you can find either a Contradiction, or that I have declyned any thing that is necessarie for the decison of the present Controversie. Cannot all the points in Controversie betwixt the Reformed Churches and Romanists, be particularly examined without: *Desyning a precise catalogue of truths, simplicie necessarie to Salvation?* Have I ever said, that everie one of your Romish errors is *Fundamentall*? Or, that no points of truth are clearly revealed in Scripture, but only *Fundamentals*, or such, the explicite belief whereof is absolutely necessarie to Salvation? Nay, I tell you, that on maine reason, why I did, and doe forebear, for the time to pitch upon such a Catalogue, was, because I stand now to justify the Religion of PROTESTANTS against your Cavills. But
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the Reformed Churches, in their *Harmony of Confessions*, have not, so farre as I have observed, determined that *Precise Catalogue of necessities*. So that in pitching upon such a *Catalogue*, at the time, I should leave my worke to follow a tergiversing vagrant. Yea some of our Divines, particularly, acvve Chillingworth in his booke, entituled, *The Religion of Protestants a safe way to Salvation*, part. 1. cap. 3 §. 13. Affirmes that more may be necessarie to the Salvation of some then of others. And therefore to call for a precise catalogue of points necessarie to the Salvation of every one, were, as if one should call for a Dyall to serve all Meridians, or for a coat to serve the Moon in all her Changes. You may likewise remember, that I shew in my Sixth and Seventh Papers, that Romanists are no lesse concerned to give a *Catalogue of necessities*, nor exposed to fewer difficulties in doing it, then we, and that in this matter, your Authors have been often Non-plussed by PROTESTANT Divines. For you have made points *Necessarie*, which the *Ancient and Catholick Church*, never held as *Necessarie*. And so have separated your selves from the *Catholick Church of IESUS CHRIST*. But to let you see, that I am still ready to performe what ever I undertooke: pitch you upon any point controverted betwixt the *Reformed churches* and *You*, whether belonging to the *Essentials* or *Integrals* of Religion, that is, whether simply necessarie to Salvation or not, and you shall find, that I shall never decline the discusse thereof with you, or any of your *Romish Synagogue*.

But let us take a view of the other pretended Contradiction, which you object. Namely, That I affirme that I doe sustaine in this debate the part of the Defendant, and that yet the greatest part of my Papers containe impugnations of your *Romish Doctrines*. And is not your shame so much the greater, that I have impugned so many of your Doctrines, and you durst never adventure to vindicate one of them? If most of my Papers containe impugnations of your Religion, how did you before alledge that I declined to come to particulars? Should not a lyar have a good memorie? But

is there any apparent *Contradiction* in that which you object? It might perhaps be disputed, whether it be proper for a *Respondent* to use *Contra-argumentations*, but who ever said that it was a *Contradiction*? May not I as a *Respondent* hold you to your worke to prove the *Negatum*, and yet *Exsuperabundanti*, reach forth a blow against you by *Retortion*? Nay your self perceived that this would be reponed to you, therefore say you, That *retortion* doth not serve the turne in the present case betwixt us, because it is not enough, that *PROTESTANTS* have all the grounds for their Religion which *Romanists* have for theirs, seeing *PROTESTANTS* have rejected the *Romish Religion*, and the grounds thereof. But this is like the rest of your cobwebs, for though a valid *Retortion* doth not alwayes suffice to establish positively the *Hypothesis* of the *Respondent*; yet it conduces to stop the mouth of the cavilling *Opponent*. And besides, you *Romanists* doe often pretend to *Grounds*, which doe not compet to you, as to a *Conformity with Scripture*, and with *primitive antiquity*. Shall conformity with *Scripture* and *Antiquity*, cease to be grounds, by which the truth of the Religion of *PROTESTANTS* may be demonstrated, because you *Romanists* doe falslie pretend thereunto? How often hath this been hammered upon you, that conformitie with the Law may prove luculently one to be an *Honest-Man*, though a *Knave* pretend thereunto? Excellently said *Austine*, *Lib. 3. de Baptismo, contra Donatistas, cap. 19. Heretici Scripturas tenent ad speciem non ad veritatem*, — and againe, *Ad imagines phantasmatum suorum convertunt omnia Sacramenta & verba librorum sanctorum. Nec tamen quia illa imagines falsæ sunt, & doctrine Damoniorum propterea illa Sacramenta, & divina eloquia sic exonoranda sunt ut illorum esse putentur*. The summe of this choise testimonie of *Austine*, is, that *Scriptures* must not be laid aside, as no being grounds of the True Religion, because *Hereticks* boldly, though falsly pretended thereunto. By this time you may see, that notwithstanding all your *Jesuit breeding*, you may goe to School againe, and learne what a *Contradiction* is.

I come now to take some notice, how you behave your self, in vindicating

vindicating your poor cavill, *Concerning the sense of Scripture.* Suffer me therefore to lay before you some *Instances* of your weakenes herein. As *First*, You now acknowledge, that in the sense wherein I proposed your objection in my ninth Paper, it is perfect *Non-sense*. But in my Ninth Paper, I gave no other sense of it, then I had given before in my Eight Paper. Nay in my Ninth Paper, I did repeat *In terminis* what I had said in my Eight, to make you sensible of your ludibrious whistle, concerning *Formal* precisions: But notwithstanding the sense which I had given of your objection in my eighth paper, you maintained it to be *Good sense*, & that ther interveened a sufficient distinction betwixt the *Medium* & the *Problem*; But now without any variation since it is become perfect *Nonsense*, according to your own acknowledgment. If this be your skill of *Formal* precisions, wherein you glory, to turne *Sense* to *Non-sense*, neither I, nor others, will much envy your *Acumen*. Secondly therefore, to make some sense of this your cavil, you exhibit it thus to us, *A Religion cannot be proven to be, conforme to the true sense of the letter of scripture, except it be first proven that there is a true sense.* And you cry out, *Where lyes there any non-sense here? And you call on us to point you out any thing which is not cleare.* But I doe yet desiderat both cleareness and truth in this your *Affertion*, as it is now proposed by you. I say *First*, I desiderat Cleareness, for hereby you would seeme to question, *Whether scripture had a true sense?* As if the GOD of Truth could not speake *Sense*, or had deliyvered *Non-sense* in the holy Scriptures. Yet I have more charitie to you, then to thinke that you are come to that height of prophane *Scepticisme*. This only I have said, to shew that the *Sense* of your words appeares not so cleare; and that they might suffer such a *Blasphemous* construction. But I am apt to conceive, that the thing which you would have said, was, *That before we PROTESTANTS prove our Religion to be conforme to the scriptures, it must be proven, that the sense which we give of scripture is true.* But, (besides all which hath been said in my two former Papers to this, most of which to this houre remains unanswered,) I now say, that I desiderat the *Truth* of this *Affertion*, even as thus expressed. For a *Proposition* may be so luculent,

that the words being understood, the understanding, if it be sound, cannot but presently take up the sense thereof without any antecedent prooffe : Else in proving the true sense of any *Proposition*, we should runne *In insuitum*. And therefore, that a Religion may be proven to be conforme to the sense of the letter of the Scripture, it is onely requisite, that the sense of the letter of Scripture be either in it self luculent, obvious and clear, the words being once understood; or if it be not so obvious and clear, that in that case, it be proven. This I freely grant, and shall never decline in the handling of any controverted point with you. But *Thirdly*, in stead of proving that there doth interveen a *Formal precision*, sufficient to make a distinction betwixt the *Medium* and the *Probleme* in your *Proposition*, as it was glossed upon by me in my *Eight Paper*, which was the thing incumbent to you, you only fall out upon a commendation of *Formal Precisions*, together with some scoffing jeeres against me and my Scholars, which discover more of your follie, then injure either of us. I meddle not with such excentrick foolries. Neither doe I deny, but Divines may make use of *Precisions* as occasion serves. But to turne so grave a *Theologicall debate* into a *Logical scuffle*, about *Formal precisions*, savoures at best, but of a *Pedantic spirit* : Especially, when it appears that it is brought in only to cloacke that which now you confesse to be a *Non-sense*. *Fourthly*, after this whistle about *Formal Precisions*, you bewray grosse inadvertencie, about your *Objective precisions*, and *separability betwixt all the truths contained in scripture and true Religion*. Because, say you, *all the truths in Scripture might have been revealed, and no obligation laid upon us to believe them*. And in this you blame me, *That I only proved by the Scripture-instances which I brought that there is no actuall separation betwixt all the truths contained in Scripture, and the true Religion; but did not prove them inseparable*. But if you looke againe to my Paper, you will find that your inadvertencie is onely to be blamed. For I did prove the *absolute inseparability betwixt all the truths contained in Scripture and the true Religion*

Religion. Which againe I thus demonstrate, according to the grounds laid downe in my *Last*. If all the truths in Scripture cannot be without an obligation to believe them, in order to the obtaining of Salvation, then *All the truths of Scripture* cannot be, except they compound a *Religion*. But the first is true, therefore also the last. The *Sequel* of the *Major* is clear, because this is the only pretence, upon which you suppose that all *Scripture Truths* may be, and yet compound no *Religion*, because they may be, and yet no obligation be laid upon us to believe them. If therefore they cannot be, except an obligation be laid on us to believe them, then surely they cannot be, except they compound a *Religion*. It remains therefore only that we prove the *Assumption*, that they all cannot be revealed without an obligation to believe them. and this is cleare from the *Scriptures* cited in my *Last Paper*, because this is one of the *Truths*, in those *Scriptures*, that we are obliged to believe these *Truths*. And I cited purpose lie these *Scriptures* to prove this? And therefore it is impossible that all *Scripture truths* can be, and we not be obliged to believe them. For this is one *Scripture truth*, that we are obliged to believe the *Truths* revealed in *Holy Scripture*. What now I have demonstrated more prolixlie I set downe clearly enough, though more succinctly, in my *Last*: Albeit it seemes you have been so taken up with your *Precisive* airie *Notions*, that you have not understood the Paper which was sent to you. But to prevent your further mistake in this, I thinke it fit to let you know, that I dittinguish betwixt these two. I doe indeed confesse, that a *Religion* may be, though nothing be committed to *Writing*: And this was the case of the *Ancient Church* before *Moses*: But this concernes not our present debate. But the thing I deny, is, *That all the truths contained in Scripture, may be, and yet make no Religion at all.* And this I hope now I have demonstrated against you, both in this and in the former Paper: Though your *Notional* *precisions* have made either your sight or your judgement *Prejud* from the *Paper*, which you should have examined, and consequently, from the purpose. By these

these hints you may consider, whether you have added any strength to your insignificant *Objection, Concerning the sense of Scripture.*

But because you are still harping upon this *Cavil, About the sense of the Scriptures.* It would appear that you *Looke upon Scripture as so obscure, as not able to be a ground for decision of controversies in Religion, unless there be some infallible visible judge.* I shall desire you to consider how different you are in your apprehensions, as to this matter, from the *Ancient Church*, in which the decision of *Controversies in Religion* was committed, sometime to *Secular persons*, yea, sometime to *Heathens*, which your self will confesse not to be *Infallible.* Have you not read that writing, which passeth under the name of *Vigilius, Bishop of Trent*, in which there is a dispute betwixt *Sabellius, Photinus, and Arius* upon the one side, and *Athanasius* on the other, concerning the *Trinitie, and Deitie of the Lord Jesus Christ*? and *Probus a Heathen* is constituted judge to determine betwixt them, not according to his own fancy, but according to the proofes which they should produce from the *Scriptures*, and after hearing of both, he gives sentence for the *Truth.* This dispute you will find set forth among *Cassanders works*, from *Page 460.* and the sentence of *Probus the Judge*, page 506. &c. I doe not say that this *Conferance* was real, for the *opponents* were not contemporarie: Yet the Learned and *Ancient Author* of this *Dialogue*, who by some is supposed to be *Pope Galasius*, doth clearly innuare, that the most sublime *Mysteries of Christianity* are so luculently revealed in *Scripture*, that a meet *Pagane* may finde out the true sense of *Scripture* concerning them. Have you not read in *Epiphanius*, *heres. 68.* how that *Archelaus*, an *Orthodox Bishop*, had a dispute against the pernicious *Heretick Manes* in *Cascharea a City of Mesopotamia*, and how by common consent they submitted unto *Four Heathen Judges*, to *Marcipus a Philosopher*, to *Claudius a Physician*, to *Aglaeus a Grammarian*, and to *Cleobulus a Sophister*, who after hearing adjudged the *Victorie* to *Archelaus*. And thus was no fiction, but a real deed. What should I tell you, how *Laurentius a secular person* was *Arbiter*, in a dispute betwixt *Augustine and Pascasinus an Arian*, as appears by *Aufines, Epist.*

Æpist. 178? Or how *Marcellinus* a *Tribune* did preside by the appointment of *Honorius the Emperour*, at a conference betwixt the *Orthodox* and the *Donatists*, as *Augustine* holds forth *Tom. 7. in Brevic. Col-lat*? Doe not all these make it evident, that the *Ancient Church* did not apprehend such impossibility of finding out the true sense of *Scripture*, without the previous decision of an *Infallible visible judge*? How did Christ command us to *Search the Scriptures*, *John 5. 39.* if their sense be unsearchable? Is not this on controversie in Religion, whether there be a necessity of an *Infallible visible judge* and *Propounder*, and who he is? And who I pray you shall determine this, if not the *Scriptures*? If you have an *Infallible Propounder*, without whose decision the sense of *Scripture* cannot be attained, how injurious is he to the *Christian World*, who will not put forth a clear *Comment*, upon the *Whole Scriptures*, for the final decision of all *Controversies*? Why doth he not at least give a *Decision*, concerning these inextinguishable debates among your selves, as betwixt your *Dominicans* and *Jesuits*, &c. Are you so farre deluded, as not to know, that this *Fable of Infallibility*, is the cunning imposture, whereby men of your employment, have laboured of a long time to cheat the *World*? But now these of the *Traditionarie way*, among you be-
ginne to perceive that the *World* is too wise to be still cheated by that one *Trick*, therefore they are betaking themselves to another *Method*, but as fallacious as the former.

You have a *Querie*, which you expect that I should notice. You desire to know, *When Luther leapt out of the Church of Rome*, (as you phrase it,) if there was any Church on earth, with whom he had visible Communion. May ye not be ashamed to move such a *Question* to me? I having convicted you of so many *Falshoods*, and *Foolries* concerning your last discourse of *Luthers separation from Rome*, and of a *Lying Prophecie*, which you following *Bellarmino*, and *Cochleus* imposed on him, to none of which you have answered one word. But though you snake away in the dark when you are *Non-plussed*, and though your scurvie behaviour merit no *Answer*, yet for the satisfaction of others into whose hands these *Papers* may fall, I *Answer*

there was a Church on Earth with which *Luther* had visible communion. For clearing whereof: By having visible communion, I understand that there was a visible societie, who did professe the same Religion which *Luther* did, as to all the essentials thereof. If you ask, what that Church was? I answer, the *Catholick visible Church*. And doe not wonder, that I speak of a *Catholick Church* as distinct from your *Roman*. There was a *Catholick Church* before there was a Church at *Rome*, and the Church of *Rome* in her greatest integritie was but a part of the *Catholick*. When therefore *Luther* departed from the present *Apostatick Church of Rome* because of her imperious usurpation upon the *Catholick Church*, he retained Communion with the rest of the bodie, who did never submit to her usurpations. For when *Luther* did brake off from *Rome*, there remained foure gaeat *Christian Patriarchships* disunited from *Rome*, viz, of *Constantinople*, *Antioch*, *Alexandria*, and *Ierusalem*. Whatsoever Christians therefore under any of these *Patriarchships*, or in other remot Nations, have not ruined any *Fundamental Article* of the Christian Religion, and are united to the True *Catholick head* of the Church, the LORD IESUS CHRIST, PROTESTANTS doe professe Communion with all these. I doe not deny, but there may be some differences betwixt us, and other Churches, as to some *Integrals* of Religion: But diversitie of *Integrals* makes no different Religions, so long as the *Essentials* remaine the same. You may learne, if you know not, from *Hoornbeck*, (beside others,) in his *Summa controversiarum* lib. 11. de *Gracis*, pag. 978. &c. Edit. 2. how *Iosephus* Patriarch of *Constantinople*, sent *Demetrius* a Deacon of that Church to *Wittenberg*, in the year 1559. to enquire into the state of the PROTESTANT Churches, and how *Demetrius* after an half years abode at *Wittenberg*, carried with him to the Patriarch a copie of the *Augustan Confession*, translated into Greek by *Philip Melancthon*, under the name of *Paulus Dolscius*. You may also learne from the forecited Author, how *Hieremias* another Patriarch who afterward sat in the same Chaire, kept correspondence

the year 1631. in the name of the *Greek Church*, exactly conforme to our *Reformed Religion*, for which your bloody *Jesuits* did persecute that *Holy Martyr* to the death. I know that this his *Confession*, was afterward disallowed by *Cyrrill Berrhœus*, and *Parthenius*, two factious and bloody men, who by ill means got into the same *Chair*, whome *Hoornbeck* spares not to call, *Pseudo-Patriarchs*. But besides that, they shortly suffered for their villanies, being disgracefully, as the same Author testifies, ejected from their *Patriarchships*, the Lord also stirred up another *Parthenius* in the same *Chair*, to vindicate the same and cause of *Cyrrillus Lucaris*. The aversion which the *Greek Church* have of you *Romanists*, is sufficiently known to the World. At the time, that one *Testimonie* of your *Prætolus*, in *Elench. heres. lib. 7. tit. de Græcis* pag. 202. might suffice. Where he sayes of the Grecians, *Summum Pontificem Christi Vicarium, omnesque Latinos pro excommunicatis habent, that is, They look upon the Pope of Rome, and all these of the Latine Church who adhere to him as persons excommunicated.* To wiche you may joine that of *Alphonſus à Castro, lib. 6. de Hæres. tit. de Eucharistia. hæres. 2.* Where he not only testifieth, that the Greeks doe anathematize *Latinos omnes*, all who are of your Latin Church; but also that they *Will not permit your Priests to consecrat on their Altars, or if they doe it at any time without their knowledge or cōsent, they wash their Altars, before they cōsecrat on them, as judging them polluted by your Priests.* Nay further, *Ephraim Pagit* in his *Christianography, Part. 1. cap. 4.* branches forth the agreement of the *Greek Church*, and many other *Oriental Churches* with the *PROTESTANT Churches*, in the chief heads wherein we differ from the *Papists*. But because some *Heresies*, destroying the *Foundations of Christianity*, are objected to these *Churches*, such as the *Denyall of the procession of the holy Ghost from the Son, to the Greek Church*; and *Nestorianism* to these under the *Patriarch of Mosal*; and *Eutychianism* to many others; I shall remit you to see what is particularly said for the vindication of the *Greek Church*, by *Doctor Field*, in his way to the Church, *Lib. 3. cap. 1.* Where he undertakes to show both from *Greek and Romish Doctors*, of great fame, *I hat the difference*
between

between the Greek and Latine Church, touching the procession of the holy Ghost, is merely verbal. Yea, and he endeavours to clear many other Oriental and African Churches, from Nestorianism and Eutychianism. The same also is confirmed by Ephraim Pagit, in his *Christianography*, part. 1. cap. 10. where he likewise undertakes to prove, that these Churches are not Heretical, but Orthodox in the maine. But concerning the vindication of the Greek Church in particular, at least from a Fundamental error, touching The procession of the holy Ghost, I shall referre you to learned Stillingfleet, in his *Rational account of the PROTESTANT Religion*, part. 1. cap. 1. I know your Cardinal Barronius, in the end of the Sixth tom of his *Annals*, labours to perswade the World that an Embassy was sent to Pope Clement the eight, from Gabriel Patriarch of Alexandria, submitting himself and all the Churches under his jurisdiction, both in Egypt, and Abassia, to the Pope. But as learned Breerwood observes, in his *Inquire* about the diversitie of Languages & Religiones, Cap. 22. this upon examination was found to be a meer Trick of imposture. Yea, this cheat is acknowledged not only by your Historian Thuan, lib. 114. ad annum 1595. but also by Thomas a Jesu, the Carmelit, *De conversione omnium gentium*, lib. 7. cap. 6. pag. 364. Have you no way to perswade the World of the Catholicisme of your Church, but by such Impostures? I might besides remember you of the Waldenses, and Albigenes, a people nearer hand, who professed as to Substantials the same Religion with PROTESTANTS long before Luther. Yet we never looked on them or Luther or Calvine, as the Authors of our Religion, as you doe rantingly talk. For it derives its Original from Christ alone and his Apostles, Prove it to be of meaner or latter extract, and I will disowne it. I know the Waldenses were loaded with grievous aspersions, by the Zealots of the Romish faction, as if they had been Arrians, Manichees, Necromancers, and what nor. But they are abundantly vindicated from these Calumnies by learned Divines, out of the writings of Authors, who cannot be suspected to have been too favourable to them. I shall only at the time remember you of that known testimonie of the Inquisitor Reyner concerning them,

them, *Quod coram hominibus iuste vivant, & bene omnia de Deo credant, & omnes articulos qui in symbolo continentur. Solum Romanam Ecclesiam blasphemant & oderunt.* That is, They live justly before men, they believe all things well concerning GOD, and all the Articles of the Creed. Onely they hate and blaspheme the Church of Rome. You may judge of the rest of the Calumnies thrown upon them, by these two chief ones, whereof learned *Prideaux*, *lett. 9. De visibilitate Ecclesie, § 11.* gives this account. They were (sayeth he,) charged as maintaining with the *Manichees*, *Duo Principia*, Two beginnings of things, GOD and the Devil, because forsooth they maintained that the Emperour was independent from the Pope. They were likewise (sayeth he,) charged with *Arianisme*, because they denied *Crustam in Christum esse transubstantiam*, That a crost of bread was transubstantiated into Christ in the Sacrament. You may see a large vindication of them in *Usser, De successionem Ecclesiarum in Occidente ab Apostolorum temporibus ad nostram aetatem*, capp. 6 & 10. Let it suffice at the time, to remember you that he cites *cap. 10. pag. 373. edit. 2.* luculent testimonies out of *Paradius Annals of Burgundy*, and *Girardus French Historie*, that because of their freedom, in reproving the dissolute life and debauched manners of the Romish Clergie, *Plures nefarie eis assegebantur opinionet à quibus fuerunt omnino alieni.* That is, Many impious opinions were attributed to the Waldenses which they altogether abhorred. I might also make mention of these in *Bohem*, who were termed the *Hussites*, to whome, *Hoornbeck* in the forcited place, testifies that the Church of Constantinople wrot a letter in the year 1451. exhorting the to Communion with the Greek Church, in oppositiō to the Bishop of Rome. Yea your own *Cochlaus* & other Popish writers are quoted by *Prideaux*, *lett. 9. §. 11.* acknowledging that the *Lutherans* derived their doctrine from the *Hussites*, the *Hussites* from the *Wicklevists*, & the *Wicklevists* from the *Waldenses*. When therefore ye are better instructed, you will acknowledge that there Religion & ours, as to *Substantials*, are the same. But I may come yet nearer, and tell you that *Luther* had Communion with

with many thousands, who before his appearance were groaning under the corruptions of the Church of Rome, and breathed after the shaking off the yoke of the Papal faction. As beside others, Doctor Field hath demonstrated in Lib. 3. of his way to the Church, cap. 12. and more largely in his Appendix to that Third booke. Thinke you the World to be strangers to the piteous complaints of Nicolaus Clemanges, Alvarez Pelagius, Theodoricus à Niem, Gulielmus à Saubio Amore, &c. Concerning the Corruptions of the church of Rome? Yea, did not Pope Adrian the sixth, acknowledge the necessitie of a reformation, and that the World was hungrily expecting it? I know your late Papal parasites would perswade us, That it was only a reformation of manners and not of Doctrine, which was groaned after in the church of Rome. But the contrarie is luculently demonstrated by our Authors. I shall at the time, only remit you to Sir Humphry Lynd's defence of *Via tuta*, against *I. R.* entitled, a case for the Spectacles, cap. 4. pag. 165. &c. Where he brings testimonies, not onely from the Cardinal de Aliaco, Gerson, Grosthead, Occam, and from the Council of Pisa, but also from the Council of Trent it self, to prove that before, and about the first sitting down of that Council, Romanists themselves were sensible, that *There was a necessity of reformation of doctrine, as well as of manners.* Hence was it, that so many thousands in most of the nations of Europe, did joine with Luther at his appearance, who did not only oppose *The corrupt manners*, but also the *Corrupt Doctrines* of the Church of Rome. Hence is that of your Alphonfus à Castro, *adversus heres. in Epist. nuncupat. ad Patres. Cardinal. Nec solus Lutherus hoc saculo produis, sed multorum Hereticorum agmine, cum quodam satellitio stipans processit, qui illum tanquam ducem primo egredientem spectasse videntur.* Where he acknowledgeth that Luther came forth accompanied as with an *Armie*, who but waited for his appearance as their *Captaine and Leader*. But that I may shut up this Section, had you considered how this *Querie* is retorted by our Divines upon you, I believe you would have spared it. They ask where your *Present Romish*

232 *An Answer to the Jesuits tenth Paper.*

Romish Religion, as now it stands, was before the council of Trent, which was confirmed by Pope Pius the fourth, Anno 1564. long after *Luthers* death? Our Divines know, that there were many corruptions in the Church of Rome before the Council of Trent, against which the *Waldenses*, the *Wiclevists*, the *Hussits*, *Luther* and others did witness. But the question now is, Whether the then Church of Rome maintained all the points of Religion as necessary to Salvation, which your council of Trent, and your Pope Pius the fourth, in his formula fidei, have declared to be necessary to Salvation. If she did, then you may be pleased to produce evidences hereof, wherein you may perhaps finde more difficulty then you are aware of. If she did not, then is your present *Romish Church* a new upstart, and *Schismatical Church*, of a distinct faith from the *Catholick Church* in all ages. You may notice how *Doctor Field* in the Appendix to his fifth booke, part. 2. cap. 2. goes about, to prove that the Church of Rome is not now the same that it was before *Luthers* appearance. Things being now defined as Articles of faith necessarie to Salvation, which were not so before. I sincerely professe the Novelty of your *Romish Faith*, and the *Schismaticall constitution* of your Church, are not the least grounds of my dissatisfaction with your Religion. You may desire your Masters to calculate to you the Antiquity of the *Romish Canons*, establishing the points following as Articles of faith, viz, First, The equality of unwritten traditions with the holy scriptures of GOD. 2. That concupiscence in the regenerate is not properly sinne. 3. The definite number of seven, properly so called Sacraments, neither more nor fewer. 4. The Popes Supremacie above general Councils. 5. Your Indulgences and Purgatorie. 6. The abstraction of the Cup from the people. 7. Your Transubstantiation. 8. The infallibility of the Church of Rome. 9. The adoration of Images. 10. The Popes jurisdiction over secular Princes. Not to mention more at the time. I believe you will find some of these latter then *Luthers* appearance. Others but a little before, and all of them, not only short of Primitive and Apostolick antiquity, but not one of them within the Verge of the Three first Centuries. You may if you will, take a briefe hint of the novel dates

dates of most of these *Romish Canons*, from *Drelincourt* in his *PROTESTANTS Triumph*, *Discourse 2. from page 39. to page 52.* As also of sundry of your rituals, such as the *Procession of the Sacrament*, the *feast of the Sacrament*, your *Jubilees*, the *Canonizing of Saints*, nay of your present *Romish Missal*, and how lately it was received, both in the *Gallican*, and *Spanish Churches*, &c. Is it safe to venture the eternall Salvation of Soules upon a Religion so Novel, both in its *Articles of Faith and Rituals*?

You have one Trifle more which I cannot let slip. Because I have required you, to prove the *Assumptiō* of that goodly *Syllogism* which ye proposed in your *first Paper*, where in you said, *That the PROTESTANT Religion had no grounds to prove its conformity with the sense of Scripture*, and to this day, you have been able to bring nothing in Confirmation of it: Now therefore when *Arguments* fail you, you would try if you could bring your self off, or creat *Odium* to your Adversary, with a popular, but realleie impertinent *Example*. You say, *That I have behaved myself, as if one should come as sent from the Council, to require the Provost of Aberdene to apprehend a person suspect of Disloyaltie, but when the Provost did demand his commission, he should answer, that he was not bound to show his Commission, but his Commission was sufficiently proven by this, that there could not be produced reasons to show that he had no Commission.* Is this the *Scholastick method* which you call for, in stead of *Arguments*, to substitute popular, declamatorie, *Scenick examples*, which by a person of any Acuteness, may be transformed into a thousand various shapes? But seeing you will have the matter managed by *Examples*, I must *Exemplifie* time about. Suppose therefore, *First*, that a man were realleie Commissionated by the *Secret Council*, to require the *Magistrats* of such a City to apprehend a disloyal person, and for this effect did produce his *Commission*, but the *Magistrates* did cavil at the *sense* of the *Commission*, how luculent soever in it self, alleaging that they could doe nothing upon that *Commission* untill the *sense* of it were cleared, and that the *sense* of it could not be cleared without an *infallible Exponnder*. Would not the *Secret Council* have just cause to be moved with

indignation against these *Magistrates*, who had so iudified their *Order*? And is not this the very case betwixt us and you? Doe not *PROTESTANTS* still produce the *Tables* wherein the *Ground* of our *Faith* is contained, *Viz*, the *Holy Scriptures*? Doe not we tell you, if all our Religion be not found iaculently there, we shall disclaime it? Is not this your verie Cavil, that the *Sense of Scripture* is so obscure, that without an *Infallible Propounder* it cannot be understood? Have you not cause then to feare the indignation of the *Almighty*, who doe thus reproach the *Scriptures of GOD*; and goe about to subvert the faith of his people, suspending it till they get *Propounders*, of whose *Infallibility* they must have an *Antecedent* and previous assurance, whereas there are none such now on Earth. The *Fallibility* of your *Popes* and *Councils* we did before demonstrat, and you like a mute *Advocat*, had not a word to mutter for them. But *Secondly*, in the case which you propose, of a man pretending a *Commission*, and having none, and requiring the *Magistrats* to prove that he had none, therefore the *Rogue* is justly blameable, because he refuseth to prove the *Affirmative*, which was incumbent to him, and requires the *Magistrats* to prove the *Negative*. But betwixt you and us the case is quire contrary. For though you framed the *Assumption* of your first *Syllogisme* in *Negative Termes*, yet upon the matter, you refused to prove the *Affirmative*, and required us to prove the *Negative*. For what is it for us to prove the *Truth* of our Religion, in points controverted betwixt you and us, but to prove that there is no *Purgatorie*, no *Transubstantiation*, no *Proper sacrifice in the Masse*, that your *Pope* hath no *supreamacie* over the *Catholick Church*, that there *Are not seven Sacraments*, that *Saincts* are not to be invocated, nor *Images* adored, &c. All which are meer *Negatives*, and so are the most of the points controverted betwixt us and you. Now suppose that there were no *Revelation* from Heaven for *Purgatorie*, *Transubstantiation*, the *Sacrifice of the Masse*, the *Popes supreamacie*, &c. Will not you confess in that *Case*, that it were not duety to believe any of them, and that then it

were a sufficient Argument against them; there is no *Divine revelation* produceable for these things, therefore they are not to be believed: and if any would obtrude the belief of them upon others, that he were bound to produce a *Divine revelation* for them. Now we *PROTESTANTS* maintaine *De facto*, this to be the *Case*. I would therefore demand of any rational man, if there be a possibility to confute us, but by producing a *Ground* or *Divine revelation* for these things? Are not you then guilty of the same *Absurditie* with the *Knave* in your own *Example*, who refuse to prove the *Affirmative*, and require us to prove the *Negative*? But yet further, *Thirdly*, Is not he, at least, bound to prove a *Negative*, who undertakes the *Probation* thereof? Should one undertake to prove, that such an one had no *Commission* from the *Secret Council*, would not his undertaking of this, oblige him to prove it? Seeing therefore by the *Proposal* of your *Negative Syllogisme*, you undertake to prove the *Premisses* thereof; how can you deny that you are bound to prove them? But *Lastly*, though I have kept you to your duety, that it might appeare, that you have undertaken an impossible task, yet I was so farre from shunning to give a *Ground* of our *Religion*, that I have often produced to you the *Grounds* thereof as my *Papers* will witness, and have cut off your *Cavills* against them. Whether therefore I who have given *Grounds*, on which we walk, and appealed you to try accordingly the particular points of our *Religion*: Whether then, I say, I, or you, who shunne to give the *Grounds* of your *Religion*, yea, or *Any ground* whereby the truth of *Religion* may be examined, be like to the *Knave* in your *Example*; let these who are not *Knaves* themselves judge.

You have frequently clamoured, *That those of a false Religion may assume the grounds which we have given, with as much reason as we*, and so you repeat your old *Knavish example*, comparing our *Religion* to an *Honest-man*, betwixt whome and a *Knave* there is no difference. How often hath this been confuted before? But you have the impudencie to repeat *Ad nauseam*, often confuted *Ca-*

lunies, not once concerning your self to examine what was replied to them. I confess an *Heretick* could soon give all the *Grounds* to prove his *Religion*, and a *Knave* to prove his *Honesty*, which you have brought to prove your *Religion*. For though you have been often required to condescend upon the *Grounds* of your *Religion*, you have been able to produce none; only some hints you had at the *Infallibility of your propounders*, but were soon beaten off from that pretence. How often hath it been told you, that these of a *False Religion* may pretend, though falsely, to the same *Grounds* with those of a *True Religion*, as a *Knave* may pretend to the same *Arguments* to prove his *Honestie*, which a truly *Honest-Man* doth? Doe not *Quakers* pretend to *Infallibility*, as well as your *Popes*? Did not *Appollonius Thyanaus* boast of *Miracles* as well as your *Romish Synagogue*? Did not the old *Arians* and *Donatists* claime the title of the *Catholicks* as well as you? Doe not the *Patriarchs* of *Alexandria*, whome you hold for *Schismatics*, alleage a *Personal* and *Locall Succession*, as well as your *Popes*? Will you for this disclaime your *Popes infallibility*, the *Miracles of your Church*, the *Title of Catholicks*, and *Four Succession*? But whereas you say, *That these of a false Religion may assume the same grounds which we have proposed, with as good reason as we*, Is I pray you, a *False Religion* plainly laid down in *Scripture*, or deduceable by firme consequence from *Scripture*? Is not this the *Test*, by which you have been required to try all points of *Controversie* betwixt you and us? But you have judged it your interest, to hold rather on *general Calumnies*, then to come to a particular discusse.

I come now to your last *Paragraph*, wherein you make a *Bravado*, of condescending to have one point of *controverſie* betwixt us and you examined; but with your usuall candor. Have I not been obresting you all this time that you would leave your trifling *Generals*, and come to a discusse of *Particulars*? Did I not assure you in my *Last*, that if upon a particular examination, it should not appear, that all the points of our *Religion*, are either *plainly in Scripture*, or *solidly deduceable* from that which is *plainly there*, I would renounce it, and onely required the like ingenuity in you, that if it be found, that your

your Popish Religion is neither plainly in Scripture, nor by solide consequence deduceable from that which is clearly there, that you would be as cantid in disowning your Papal Superstition: To this you say, *You imbrace the offer, and onely desire, that I would prove this one point of Religion, viz. That there be onely two Sacraments.* Where I desire, *First*, it may be observed, that in professing your acceptation of my Offer, you dissemble the one half of it. You make mention of my undertaking for the PROTESTANT Religion, but you altogether wave the provision on your part for the Popish Religion: and therefore you require me to prove that there be only two Sacraments, yet you doe not once offer to prove that there are seven, which is the Popish assertion. What unfaithfulnesse and cowardlinesse is bewrayed by this mutilation of my Proffer, the unpartial Reader may judge. Were I to be blamed, though I declyned to prosecute my Offer, you not accepting it Intirely: But I am not so base, nor distrustful of our cause. You say, *That love to my conversion moved you to accept the offer.* If your love to me were sincere, you would not tergiversate as you doe, for you ought to prove Positively that there be Seven Sacraments, neither more nor fewer. Though I could not prove that there be only two, yet I could be no Papist in that point, except I be convinced, that there be only seven: As your Cursing (I had almost said Cursed,) Council of Trent hath defyned, Sess. 7. Can. 1. *Si quis dixerit Sacramenta nova legis, aut esse plura vel pauciora quam septem, viz. Baptismum, Confirmationem, Eucharistiam, Penitentiam, Extremam Unctionem, Ordinem & Matrimonium, anathema sit.* That is, *If any shall say, that the Sacraments of the new law are more or fewer then seven, namely Baptisme, Confirmation, the Eucharist, Penitence, Extreame unction, Order and Matrimonie, let him be accursed.* If therefore one should maintaine that there were three, or foure, or five, or six, or eight, or nyne, or twenty, &c. Sacraments, he should indeed differ from us in this particular, but yet be no Papist. Your tergiversing assures me, you have no strength of reason with you, to perswade me to become your Proselyt. And if you had such a zeal for my Conversion, why did you not imbrace this Offer sooner, I having

238 *An Answer to the Jesuits tenth Paper.*

often made such like *appeals* to you in divers of the foregoing *Papers*? But *Secondly*, if there be any point of Controversie betwixt *PROTESTANTS* and *Papists*, where a cavilling *Sophister* may lurke under ambiguity of words, and darken the Debate with *Logomachies*, this is the point which you have chosen concerning the number of *Sacraments*. For the word *Sacrament* in the strict notion, wherein it's taken either by our or your *Divines* in this controversy, is not used in *Scripture*; nor not in your *Vulgar latine*, unlesse you will be pleased to acknowledge that the *Whoore of Babylon* is one of your *Sacraments*. For *Revel* 17.7. your *Vulgar latine* reads thus, *Dicam tibi Sacramentum mulieris*. I will tell thee the *Sacrament* of the woman, but your *Rhemists* are there assured to use the word *Sacrament*. Nor is there any word either in the *Hebrew*, or *Greek*, exactly correspondent to the strict notion of a *Sacrament*, which is not extended to other things; which neither you nor we hold for *Sacraments*: as *Chamier* hath demonstrated, *Lib. 1. de Sacramentis in genere*, capp. 3.4. And besides, *Ancient Fathers* have used the word *Sacrament*, in so large a sense that they have designed many things by this name, which on all sides are acknowledged to be no proper *Sacraments*. As *Austine* gives the name of a *Sacrament*, *lib. 2. de peccatorum meritis & remissione*, cap. 26. to the meat given to *Catechumens*, and *lib. 4. de Symbolo*, cap. 1. to *Exorcismes*, *lib. 19. contra Faustum*, cap. 14. to the signe of the cross, yea, *lib. de bono conjugali*, cap. 18. to *Polygamie*, none of which you *Romanists* will acknowledge as *Sacraments*. So that, according as the word *Sacrament* is taken in a larger or stricter sense, *PROTESTANTS* doe not deny, but there may be said to be more or fewer *Sacraments*. Yea, if the word be taken largely, *Doctor Fearly* in his *Stricture in Lindo-Mastigem*, pag. 90. will grant that it may be said, that there be not only seven, but seventeen *Sacraments*: And *Doctor Whitaker*, *praef. de Sacramentis*, *quaest. 6. cap. 1.* will admit that seven times seven may be found in *Ancient Fathers*: and *Doctor Morton* in his *Appeale* *lib. 2. cap. 26. Sect. 5.* ascends to seventy seven: And *Crakanthorp*, in *defensione Ecclesiae Anglicanae*

contra Spalat. cap. 30. §. 1. spares not to affirme, that you may as well number *seventie times seven as seven*: And Hierom, as cited by Gerard, de Sacramentis, cap. 1. §. 6. says *Sacramenta Dei sunt predicare, benedicere, confirmare, communionem reddere, visitare infirmos, orare.* And Tertullian, lib. 4. contra Marcion cap. 2. calls all *Christianitie a Sacrament, Religionis Christiana Sacramentum.* How little weights some of our great Divines have laid on this Controversie, you may see in learned Whitaker loco citato, where he spares not to say, that barely to extend the name of a *Sacrament* to other things, which are not so properly called *Sacraments*, *Error est non admodum periculosus, is not an error of dangerous consequence*, providing there be not Ordinances brought into the Church which are not of divine institution. And learned Master Baxter, in his Treatise of Confirmation, pag. 88. & 89. propos. 10. grants that there are more then *seven Sacraments* in the largest sense, that there be *five* in a large sense, but only *two*, Baptisme and the Lords Supper, in the strictest sense. Is this the Characteristick for distinguishing a *True Religion* from a *False*, where a Caviller may wrap himself up in such *Logomachies*? Have not some of your Divines affirmed, that a *Sacrament* cannot be defyned, as Occam, Major, and Richardus cited by your own Bellarmine, lib. 1. de Sacramentis in genere, cap. 10? But one thing is remarkable, that among all the various acceptions of the word *Sacrament*, in *Ancient writers* there was never one of them, who determined the number of proper *Sacraments* to be *seven*, neither more nor lesse, as you *Romanists* doe to day. How unhapplie then were you to pitch on this particular Controversie, seeing the precise *septenarius number of Sacraments* can never be proven, either from *Scripture*, or *Antiquity*? You may consider, what a low ebbe in this matter you are at, when your Bellarmine lib. de effect. sacram. cap. 24. is put to that shift, *Non debere adversarios petere à nobis, ut ostendamus in Scripturis, vel Patribus, nomen septenarii numeri Sacramentorum. Scriptura enim & Patres non scripserunt Catechismum* That is, Our Adversaries (he means PROTESTANTS,) should not demand of us, to shew either from *Scripture*

ture, or Fathers, the name of the number of seven Sacraments: For the Fathers wrote not *Catechisms*. Yet we shall hear the same Cardinal a little after, rendering this as the reason, why *Ambrose*, and *Cyril of Jerusalem*, did not reckon our seven Sacraments, because they did write to *Catechumens*. Is this the pregnancie of your Jesuits *Acumen*, to use contradictorie *Mediums* to prove the same Conclusion? Sometime thus, the Fathers wrote not *Catechisms*, therefore they did not expresse the definit number of seven Sacraments: And at another time inferre the same Conclusion, because they did write *Catechisms*. May not such Sophisters infer, *Quidlibet ex quolibet*: But sure it is, *Cyril of Jerusalem* did write *Catechisms*, why then did not he, at least, mention your *Septenarie* of Sacraments? I suppose your Council of *Florence*, and *Trent*, were not writing *Catechisms*, when they taught a *Septenarie* of them. But our *Divines* deale liberally with you in this matter. They stand not upon words. They demand not the name of the number of seven. They only ask a real demonstration of a precise *septenarie*, though not in so many words. Hence *Doctor Mortone*, in the place last quoted: *We exact not (sayeth he,) the name of the number of seven, but only, as two and three make five, so would we have demonstrated, that any of the Fathers, in any place of their writings of the Sacraments of the New-Testament, d'd give any certaine intimation of the number of seven.* Can PROTESTANTS be more condescending in their demands? Yet this could never be performed by any of you. A cleare evidence, that all your Popish Party cannot *Profelyte* me to you in this point. For they cannot shew, that either *Scripture*, or *Fathers*, did approve the pretent *Romish faith*, concerning a precise *Septenarie* of properly so called Sacraments of the New-Testament. Thirdly, had you been a person of ingenuity, would you not first have cleared these articles of your Religion, which I have impugned in my former Papers, before you had started a new Question? But by your deepe silence as to these, it is easie to guess, what satisfaction is to be expected from you as to this. Nay Fourthly, is it not a meer Negative, whereof you demand the Probation from me, *That there be only two Sacraments*. For you say, *It is not the probation of two,*
but

but that there are no more then two, which you desire, so that it is a meer *Negative*, you would have me proving : Now would not all the reason of the World say, that ye who maintaine the *Affirmative*, viz, that there be more then two, properly so called Gospel Sacraments, and that there be precisely seven; Ought to prove this your *Affertion*, and that we are sufficiently warranted to maintaine the *Negative*, untill you prove the *Affirmative*, for *Ab autoritate negativa, in rebus fidei, optima est consequentia*. You must also know, our *Positives* are the articles of our faith, and by the *Negatives*, which we maintaine in opposition to you, we declare that your errors are no part of our faith, so that when you lay the whole streffe upon your proving this *Negative*, that there are no more then two Sacraments, you doe not require us to prove an *Article of our faith*, nor should we succumb in proving an *article of our faith*, though we did not prove it. Our *Negative* is only a declaration, that your five superadded Sacraments are no part of our faith. But if you prove them not to be Sacraments, you succumb in proving an *article of your Romish faith*. How scurvily then deale you, who require us to prove the *Negative*, which is no *article of our faith*, and yet shunne to prove the *contradictorie affirmative*; which without question is an *article of your Romish faith*. How little candor you have shewed in this matter, by these particulars may be discerned.

Yet to give a touch of the *Question* in particulare, that the State thereof may be clear betwixt us, know that we doe not affirme, that the word *Sacrament* is to be found in Scripture; neither doe we deny, but in a large sence, as some have taken it, *pro signo rei sacrae*, for an holy signe, or the signe of an holy thing, which is the first definition given by Bellarmine, lib. 1. de Sacramentis in genere, cap. 11. out of *Austine* and *Bernard*, it may be attributed to many things beside Baptisme and the Lords Supper, as to Christs washing of the Disciples feet, to the holy kisse used in Scripture times, &c. Shortly therefore, leaving both the *Etymologie* of the word *Sacrament*, about which Criticks have travelled, and the various definitions of a Sacrament given by Divines of both sides: When we affirme that there be two

242 [An Answer to the Jesuits tenth Paper.

Sacraments only in the new Testament, we understand by a *Sacrament* of the new Testament, a substantial visible signe, instituted by GOD, since the incarnation of the Son of GOD, recorded in the Gospel to seal up the promises of salvation, which is to endure in the Church to the end of the World. Where we doe require these things to the nature of a proper Sacrament of the new Testament, First, that it be a substantial visible signe, instituted by GOD since the incarnation, and recorded in the Gospel. That it be a signe, σημεῖον, is not only held forth by the Apostle, Rom. 4. 11. and by the Ancient Fathers of the Church, but also, is acknowledged by your Bellarmin, lib. 1. de sacram. in genere. cap. 9. That it be instituted of GOD, is not only proven from Scripture by our Divines, but also is acknowledged in the Definition of your Roman Catechism; part. 2. cap. 1. qu. 6. That it be instituted since the Incarnation, I suppose you cannot deny, to distinguish it from the Sacraments of the Old Testament, of which we are not now debating. I adde likewise, that it must not only be a sensible Signe, but also Visible; to distinguish it from the preached Word; which is a sensible and audible Signe, but not Visible; and this Anstine holds forth in that famous sentence of his, Tract. 80. in Johannem. Accedit verbum ad elementum & fit sacramentum, & ipsum quasi visibile verbum: Where he clearly distinguishes the Element which becomes a Sacrament from the audible Word: Hence Chamier, lib. 1. de sacram. in genere, cap. 14. § 6. brings in Damascen. calling Sacraments τὰ ὁρατὰ συμβολὰ τῶν νοητῶν. Visible Symbols of intelligible mysteries. Hence also was that definition of a Sacrament by your Master of sentences Lombard, lib. 4. sent. dist. 1. tit. B. In. visibilis gratia visibilis forma, A visible signe of invisible grace. Bellarmin's cavills against the visibilitie of sacramentall Elements, are learnedly confuted by Chamier in the place last cited, lib. 1. de sacram. in gen. cap. 14. It is further required to the nature of a proper Sacrament, that it be a substantial signe, for it must be such a signe as may cōgruently be termed an Element, as it is frequently designed, not only by Ancients, but also by your Roman Catechism; particularly

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part. 2. cap. 1. *quæst.* 8. and likewise have an Analogie with the thing signified, else sayeth *Austine. epist.* 23. *Sacramenta omnino non essent. They should not be sacraments at all.* I know *Bellarmino, lib.* 1. *de sacram. in genere, cap.* 14. quarels with *Chemnitius*, that he required, that the institution of a Sacrament be found in Scripture. It is enough sayes *Bellarmino*, that the divine institution thereof be proven. But these Arguments, whereby our Divines prove Scripture to containe all articles of faith, conclude irrefragably, that they containe the divine institution of all properly so called Sacraments. Yet if you or any will prove to me the divine institution of any Ordinance, I shall never decline to accept of a divine institution, whether written or not, when it is solidly proven; but surely you must out-strip *Bellarmino, Valentia*, and the rest of your Champions, before you prove the divine institution of unwritten sacraments. Secondly, it is required to the nature of a proper Sacrament, that it be a seale of the promises of salvation, or of the righteousness of faith, as the Apostle phraeth it, *Rom.* 4. 11. *σφραγίς τῆς δικαιοσύνης τῆς πίστεως*. Where though the Apostle be treating of Circumcision, yet he gives a general Description of a Sacrament, which doth compet to Circumcision, and to all other Sacraments. I know that *Bellarmino*, and other your Authors quarell at this clause of the Description, but the Objections against this, you may find abundantly discussed in *Whitaker de sacramentis, quæst.* 1. *cap.* 4. *Gerard de sacram. cap.* 3. *sect.* 2. §. 17. 18. 19. and in *Chamser, lib.* 2. *de sacram. in genere, cap.* 9. It is Thirdly required, that a sacrament of the new Testament be to endure in the Church to the end of the World; which *Bellarmino* himself acknowledges, *lib.* 1. *de sacram. in genere, cap.* 14. and on both sides it is confessed, that proper Gospel Sacraments must endure, so long as there is a Visible Church on Earth. And this doth exclude from the nature of a proper Sacrament, those Visible signs which were used under the Gospel, but were not perpetually to endure in the Church

This being shortly premised, concerning the nature of a Sacrament,

we doe affirme that in this sense there be only two proper *Sacraments* in the *New Testament*, viz. *Baptisme* and the *Lords Supper*. Or as others expresse it, that there is no other *Ordinance* under the *Gospel*, which may be so termed a *Sacrament*, as *Baptisme* and the *Lords Supper*. Neither are we the first who judge so. Doth not *Austine*, lib. 2. de *symbolo ad Catechumenos*, cap. 6. call them expressly *Gemina Ecclesia Sacramenta*, The two twin *Sacraments* of the Church? Was it ever heard, that *Gemina* signified *Seven*, or more then *Two*? And againe the same *Austine*, *Epist.* 118. Sayes, that the *Sacraments* of the *Gospel*, are *numero paucissima* & *significatione facillima*, then instancing only in the *sacraments* of *Baptisme* and the *LORDS Supper*. But if there were *seven Sacraments*, yea or more then *two*, they could not be *numero paucissima*, the fewest for number? what ever exceeds *two*, is not the least number. I know the usuall subterfuge of your *Authors*, that *Augustin* in the last cited place addeth these words; *Et si quid aliud in divinis literis commendetur*. If any thing else be recommended in the *Scriptures*. But First, he calls our two *Sacraments* in the former place, the two twin *Sacraments*, without any such addition. Secondly, the addition he makes in the latter place, is only *Hypotheticall*, therefore no positive inference can be deduced from it; as if *Austin* had believed, that there were more proper *Sacraments* then *two*. Thirdly, I have already shewed, that *Austine* in a *Large sense*, called many things by the name of *Sacrament*, which are not proper *Sacraments*; such as the *signe of the Crosse*, *Exorcisms*, *Polygamie*. Yea sometimes he reckoned improper *sacraments* with the proper, as the *signe of the Crosse* with *Baptisme*, in his *En. rrat. on Psal.* 141. Why then in this additional hypothesis, may he not be supposed to point at *Sacraments* improperly so called? Especially seeing Fourthly, if here he meant that there were more properly so called *Sacraments*, he should manifestly contradict himself, who had immediately before said, that they were *numero paucissima*, the fewest in number, and else where *Gemina*, two twin *sacraments*. And lib. 3. de doctrina Christiana, cap. 9. Fewer in number then the Jewish *sacraments*, *pauca pro multis eademque factu facillima*, instancing also particularly

particularly in *Baptisme* and the *LORDS-Supper* only. But it may suffice against you *Romanists*, that *Austine* doth no where affirme *Sacraments* to be precisely seven. Let all the *Romish antiquaries* try where they can find ground in *Austine*, or in any one *Ancient Father* for their precise *septenarie*. Had there been more then two, would *Justine Martyr*, in his second *Apologie*, where he gives an account of the *Worship, Ordinances, and Sacraments* which Christians went about to apologize for the *Christian Religion*, would he, I say, only have made mention of *Baptisme* and the *Lords Supper*? How destitute you are of Antiquitie in this matter, may appear by this, that *Bellarmino*, lib. 2. de *sacram. in genere*, cap. 25. could produce none for the definite number of your seven *Sacraments* ancienter then *Lombard*, who lived in the twelfth *Centurie*, nor any *Council* before the *Florentine*; a late *Council*, about the middle of the fifteenth *Centurie*, and neither free nor general. As beside others, learned *Stillingfleet* hath demonstrated in his rational account of the *PROTESTANT Religion*. part 1. cap. 1. §. 13. out of *Sylvester Sguropulus*, who was present at the most secret transactions of that *Florentine Assembly*, and your *Cassander*, in consult. art. 13. hath noted that *Lombard* was the first *Author* who introduced the definite number of seven *Sacraments*, and yet neither He, nor the *Florentine Council*, declare these your seven *Sacraments* to be *Sacraments* properly so called, or that there be seven precisely, neither more nor lesse. Yea, *Spal. de Repub. Eccles. lib. 5. cap. 4. num. 21.* spares not to affirme, that the *Article* concerning seven *Sacraments*, was never either discussed or defined *concluser*, in publick face of *Council at Florence*. So that your present *Romish Article* of a precise *septenarie*, can it seems, claime no higher *councilarie* Authority, then from the definition of your late *Trent Conventicle*. Is it probable, that the *Author* of the *Catechisms*, commonly attributed to *Cyril of Jerusalem*, or of the six *bookes de Sacraments*, which goe under the name of *Ambrose*; would have passed your seven *Sacraments* in silence, and satisfied themselves with mentioning our *Two, Baptisme* and the *LORDS-Supper*, if the Church in their time had believed, that there were seven proper *Sacraments*? Were it not a

246 *An Answer to the Jesuits tenth Paper.*

great absurditie, if a man should undertake to write a *Traſſat* of the *Planets*, or of the *Pleiades*, both which are in number *ſeven*; and yet never mention but *two* of them? To what ſtraites is your *Bellarmino* reduced, *Lib. 2. de ſacram. cap. 27.* when he hath no better *Evaſion*, then to ſay as I hinted before, *That the deſigne of Ambroſe and Cyrill in theſe bookes, was only to inſtruſt Catechumens, and therefore, it was not needfull that they ſhould make mention of all the Sacraments.* Is not this both *False* on the matter, ſo farre as it concerns theſe *ſix* bookes of *Ambroſe*, (for they were not only deſigned for the inſtruction of *Catechumens*, as *Chamier*, *Featly*, and other our *Divines* have largely demonſtrated,) and alſo *Erroneous*? For ſuppoſe it were granted, that theſe *Bookes* had been written only for *Catechumens*, yet what is more uſual in *Catechiſms* then to ſet down all the *Sacraments*? Look to *Catechiſms* both *Popiſh* and *PROTESTANT*, if it be not ſo. Hath not your *Roman Catechiſm* ſet forth by the command of *Pope Pius the fifth*, all your *ſeven* pretended *SACRAMENTS*? Though *Catechumens* be not preſently admitted to all *Sacraments*, yet ought they not to learne what they all are, that they may be the better prepared to receive them in due time? Or why ſhould the other *five* be rather kept up from the notice of *Catechumens*, then *Baptiſme* and the *LORDS-SUPPER*? Are there not more *Mysteries* in the *Eucharift*, eſpecially according to your fancies of *Tranſubſtiation*, then in any other *Sacrament*? If any then of the *Sacraments* ſhould have been concealed from the *Catechumens*, ſhould it not have been that of the *Eucharift*? I deny not that *Cyrill*, *Ambroſe*, and other *Ancients* doe make mention of *Chriſme*, and indeed *Chriſme* was anciently uſed. Yet ſuppoſe that by *Chriſme*, they had meant a peculiar and *Diſtinct* *Sacrament*, this would come farre ſhort of the *Popiſh five ſpurious Sacraments*. But learned *PROTESTANTS* have ſhewed that the *Chriſme* mentioned by *Cyrill*, *Ambroſe*, and others, was no peculiar and *diſtinct Sacrament*, but an *Appendix* of *Baptiſme*, and a *Memorable Ceremony* at the Churches pleaſure, lyke a *Kneeling* betwixt

betwixt Easter, and Whitsuntide, the Love feasts, &c. Hence the same Ambrose, lib. 1. de sacramentis, cap. 2. *Venimus (sayeth he,) ad fontem. Ingressus es, — unctus es quasi Athleta.* That is, *We came to the water, thou went in, — thou was anointed as a Wrestler.* And Tertullian de Baptismo, cap. 7. *Exinde egressi de lavacro, perungimur benedictâ unctione.* That is, *being come out of the laver, we are anointed with the blessed unction.* Yea the Author of the *Traictat, De Spiritu Sancto ad Amphilochem*, which goes under the name of Basil cap. 27. acknowledges that there was no Scriptural warrant for that *Unction. τῆ ἐλαίας τὴν χεῖριν τίς λογῶ γέγραμμένον ἐδίδαξε.* That is, *What written word hath taught this anointing with oyle?* Surely then this Anointing was but a Ceremony, which the Church brought in by her own power, and therefore might be laid aside by the same power. And consequently, was no Proper Sacrament, which by the confession of Romanists, and according to the Tridentine definition, must all be instituted by IESUS CHRIST Himself. In a word, our Divines have frequently produced Fathers, asserting our Two Sacraments directly, yea and calling them *Gemina*, which seems clearly Exclusive of others. But Romanists to this day, could never produce one Father that makes mention of their seven Sacraments, either in so many words, or yet that said so much on the matter, from which a precise Septenarie could be concluded. Nay this very point concerning the number of Sacraments, in which it seemes, you thought to have triumphed, furnishes me with a considerable Argument against your Religion, from which you may try how you can exped your self. I frame it thus.

A precise Septenarie of SACRAMENTS; neither more nor fewer, is an Essentiall of the Present Romish Religion.

But a precise Septenary of SACRAMENTS; neither more nor fewer, was not an Essentiall of the Ancients Christian Religion.

Ergo,

Ergo, the Ancient Christian Religion, and the Present Romish Religion, differ in Essentials, and consequently, are not the same Religion.

The *Major* is clear from your *Council of Trent*, *sess. 7. Can. 1.* And from *Pope Pius the fourth*, his *Creed* or *Formula fidei*. As for the *Assumption*, I appeale you, if you can, with the help of all your *Associats*, to produce me one testimonie from any one *Ancient Father*, from which a precise *Septenarie* of *Sacraments* can be concluded. For expresse testimonies, all know that you have none. Is it probable, if the *Ancient Church* had been of your present *Romish faith*, concerning the number of *Sacraments*, that not one *Testimonie* for a precise *Septenarie*, either direct or indirect, should be found in any one *Father*? I know the way of your *Authors* hath begn, to patch up testimonies out of several *Authors*, whereof, one may give the denomination of a *Sacrament* to one of your pretended *Sacraments*, and another to another. But not one *Father* have they produced, that gives the *Denomination* of a *Sacrament* to *All* of them. And as some *Fathers* give the name of a *Sacrament* to *some* of these, so also they have honoured many other things with the same title, which by the confession of your own *Authors* are no proper *Sacraments*; concerning which you may be sufficiently informed by your own *Suarez*. In his *Preface*, to his *Tom. 3. in 3. part.* And therefore from these generall *Apellations*, nothing can be certainly concluded, as to the definite number of Properly so called *Sacraments*, else we might conclude more then twice seven *Sacraments* from the writings of the *Ancients*. Your own *Bonaventure*, in 4. *sent. dist. 1.* teaches that it was many time observed that the word *Sacrament*, was exceeding variously taken. *Communiter, proprie, & propriissime*: That is, sometimes *Commonlie*, sometimes *Properly*, and sometimes most *Properly*: When therefore, the *Denomination* of a *Sacrament*, is given by a *Father* to any thing beside *Baptisme*, and the *LORDS-Supper*, before it can be concluded, that they looked on that as a proper *Sacrament*

Sacrament, it remains to be proven, that they tooke the word *Sacrament* in that discourse, not *Communiter*, but *proprie*, or *propriissime*, not in a *Large* or *common* sense, but *strictly*, and *properly*. Yea, and further it concerns you, to prove that they beleev'd, that there were *precisely seven* of these, *properly* so termed *Sacraments*, neither more, nor fewer. When you set seriously to this work, you may readily finde it so hard a taske, that it put you to repent, that you should have pitched on this particular controverſie concerning the number of *Sacraments*.

But because you desire it to be proven by scripture, that there be two *Sacraments* only, I shall present you with this one *Argument*. If there be only two substantial visible signes instituted by GOD, since the Incarnation recorded in the Gospel, to seal the promises of salvation, and to endure in the Church to the end of the World; then are there only two *Sacraments* of the new Testament. But the first is true, therefore also the last. The consequence of the *Major* is clear. For this only we meane by a *proper Sacrament*, when we affirme that there be only two. Though more should be proven in another sense, it would be but a *Sophisme*, *ab ignoratione elenchis*; for the *Conclusion* would not be the contradictory of our *Assertion*. The *Assumption* is easily proven from *Scripture*, for it contains two branches, *first*, that there are two of that kinde of *visible signes*. And *secondly*, that there be only two and no more. *First* then, for the *positive part*, that there be two, you your self doe acknowledge, and if it were needful, it were easie to shew, that all the parts of the foresaid *Description*, doe agree to *Baptisme* and the *Lords Supper*. For *first*, they are substantial visible signes, instituted by GOD since the Incarnation, and their institution is recorded in the Gospel: You have the *Divine institution* of baptizing with water, *Matthew* 28. 19. And of the *Lords Supper*, *1. Cor.* 11. 23. 24. 25. *Secondly*, that they are seals of the promises of salvation is no lesse clear, and *first* of *Baptisme*, *Acts*, 2. 38. 39. and also of the *Lords Supper*, in somuch that the *Cup* is called the *New Testament*, which you must acknowledge to be no proper speech, but it is only so called, because it is *Sigillum faderis*; hence also in the *In-*

Situation, mention is made of the Remission of sinnes, and of the giving of the Body of CHRIST and shedding of his Blood for us, holding forth, that forgiveness of sinnes, and all other blessings purchased by the Death of CHRIST, and promised in the *New Covenant*, are by this Ordinance sealed to the people of GOD. The *third* and *last* condition is no lesse manifest, that these Ordinances are to continue to the end of World, from *Matth.* 28. 20. and *1. Cor.* 11. 26. All the *Question* then betwixt you and me, must be concerning the other *Branch* of the *Assumption*, viz, that there be only two of these *signes*, or two and no more, and this seemes no lesse certaine then the other. For first, to use your way of argueing in *Negative* cases, if there be any more substantial visible signes, instituted by GOD since the Incarnation, recorded in the Gospel, to Seal the Promises of Salvation, & to endure in the Church to the end of the World, then they may be produced, but more cannot be produced, as shall be proven, *solutions objectionum*. Produce them therefore if you can, and shew that the promised conditions of a *Sacrament* doe compet to them. This way of argueing in this case, is the surer, because the *Scripture*, as I have held out before, and proved against you is a perfect *Canon of Faith and Manners*, therefore if no more such signes can be held out from the *Scriptures*, it followes there are none. May I not here make use of *Hieroms*. *Quia non legimus, non credimus*. This may suffice for a *Scriptural demonstration*, that there be only two properly so called *Sacraments*. For if the *Scriptures* teach upon the one hand, that the *Scriptures* are a compleat *Canon of Faith*, and upon the other, hold out no more but two of these *Ordinances*, to which the name of a *Sacrament*, in the strict and proper *Notion* thereof is applicable; then surely it followes, that according to the *Scriptures* there be only two proper *Sacraments*. Excellently said *Cyrril of Hierus.* in *Catech.* 4. or who ever be the *Author* thereof Δὲ πρὸς τὰς θείας καὶ ἁγίας τῆς πίστεως μυστηρίων μὴδὲ τὸ τοῦτον ἅπλου τῶν θείων παραδιδόσθαι γράφει. That is, Of the divine and holy *Sacraments* of faith, nothing ought to be delivered

delivered without the holy scriptures. But secondly, I might argue thus *ad Hominem* against you, were it not that I feared too great *Prolixity*, if there be any more then these *two*, it would be some, or all of your five pretended Sacraments: Confirmation, Penance, Marriage, Extrem Unction, or Ordination. But none of these, farre lesse all of them: therefore, there are no proper Sacraments at all besides these *two*, which we acknowledge. The sequel is clear, for there are none else, besides these which you can allege. Yea, if I prove that any one of these is not a proper Sacrament, the *Infallibility* of your Church, and consequently, the whole structure of your Religion is gone. To insist upon the probation of this last Assumption at large, would engage me upon too voluminous a discourse. You may see it largely done by Chamier, tom. 4. lib. 4. cap. 7. ad 32. treating severally of each of these pretended Sacraments, and more succinctly by Maresius, tom. 2. contra Tirinum, contr. 20. 23. 25. 26. and 27. no to remit you to many Authors. Now only to give you a short hint, I say that none of these your five pretended Sacraments, have all the forementioned conditions of a Sacrament, and consequently, none of them are properly so called Sacraments of the New Testament.

First then, to beginne with Confirmation: The Matter thereof, (which we call the Visible signe, or Element,) sayes your Pope Eugenius the fourth, and your Council of Florence, in Decreto ad instructionem Armenorum. and your Roman Catechisme, pars. 2. cap. 3. quast 6. Is oyle mixed with balsome, consecrated by a Bishop. The Forme of it, or words to be pronounced at the celebration thereof, (As the same Eugenius & Catechisme ibid quast. 10. do declare,) is, *Sig-te signo crucis & confirmo te chrismate salutis in nomine Patris, Filii, & Spiritus sancti.* But there is no divine institution, either of that matter or forme recorded in all the New Testament, as your own Authors are constrained to acknowledge. particularly, Suarez, in 3. part. tom. 3. quast. 72. disp. 33. sect. 1. & 5. If the signe you use in Confirmation be not of divine institution, then it cannot seal to the Soul the promises of Salvation, nor is it of necessity per-
petually.

petually to endure in the Church. If you say, that you have a *Divine institution* for it, though not in the *Scriptures*, yet attested by *unwritten tradition*. You must first prove the *Canon* of the *Scriptures* to be imperfect, and then demonstrate by *universal tradition* in all ages, that there was a *divine institution* of *Chrisme* mixed with *balsome*, as the matter of a distinct and peculiar ordinance, together with these words which you now use in the *Romish Church*, which you may finde a difficult task. Nay your famous Jesuit *Escobar*, confesses that these words which you call the *forme* of this *Sacrament*, were not instituted by *CHRIST*. Hear himself, *lib. 12. Theol. Moral. Sect. 2. cap. 14. probl. 15. num. 116. Christus* (sayeth he,) *verba illius forma non determinavit, sed Ecclesia determinanda reliquit*. That is, *Christ determined not the words of this forme, but left them to be determined by the Church*. As much is confessed by *Alexander of Hales*, and *Bonaventure*. (As *Suarez* testifies, *tom. 3. in 3. part. quast. 72. disp. 32. sect. 2.*) concerning your visible matter of this *Sacrament*, viz, *Oyle* mixed with *balsom*, that neither were these instituted by *Christ*. So that now it is tossed among your selves as a *Probleme*, whether *Oyle* mixed with *Balsom* be the *necessarie matter* of this *Sacrament*. And many *Authors* of great fame among you maintain the *negative*, as you may find in *Escobar*, *lib. 12. Theol. Moral. Sect. 2. cap. 12. probl. 3. num. 78.* And in *Suarez*, *tom. cit. disp. 33. sect. 1.* If therefore you say that *imposition of hands* is the *visible signe* in *Confirmation*, as *Bellarmino* seemes to doe, *lib. de confirm. cap. 2. §. Jam vero medium*, (albeit afterwards, he likewise *capp. 8. and 9.* pleads for the necessity of the *Unction* also,) you may see this copiously confuted by *Chamier*, *tom. 4. lib. 4. de sacram. novi Testamenti, cap. 10.* Take now but these passing hints. And first, *imposition of hands* may be a *Rite*, but who can say that it is a *substantiall signe*, or such a *signe* as may congruously be termed an *Element*? Secondly, how can that be the *Visible signe* of this pretended *Sacrament*, which neither belongs to the *matter* nor *forme* thereof, if *Pope Eugenius* and your *Roman Catechisme* have rightly designed them? Thirdly, how can that be the *peculiar signe* of *Confirmation*, which is common to other *Sacraments*, according to your

Romish

Romish compuration, particularly to Ordination and Extreame unction? Well did *Austine* speake concerning this Rite of imposition of hands, lib. 3. de Baptismo contra Donatistas. cap. 16. Quid est aliud manus impositio, nisi oratio super hominē. Fourthly, either by this imposition of hands, is meant the unction with Chrisme, or some distinct Imposition. If the first, no institution thereof is mentioned in Scripture: If the second, though imposition of hands, some times was practised by the Apostles, for conferring the gifts of the holy Ghost, yet there is no command for the perpetuity of it. Hence *Suarez*, loci citato sect. 4. determines that no Imposition of hands distinct from the unction, is of the Essence of this pretended Sacrament of Confirmation. But your *Cassander*, in Consultatione art. 13. brings in *Hoslet* a learned Doctor in the Roman Church, as questioning whether Confirmation be a proper Sacrament. What respect judicious *Calvine* had for Confirmation in a sound sense, himself declares. lib. 4. institut. cap. 19. §. 4. But how much and justly he dislikes your Romish pretended Sacrament of Confirmation, and the superstitious Rites thereof, may be seene, *ibid.* from §. 5. to the 13. But though you Romanists pretend a kind of zeal for Confirmation as a proper Sacrament; yet have not many of your late Casuists & Jesuits disputed it almost into contempt? Is it not a Probleme among you whether there be any command of God, or of the Church to receive Confirmation? Or whether it be so much as a venial sinne to omit it, when a person hath convenient opportunity for it? Hath not your Jesuit *Escobar* diverse problems to this purpose lib. cit. cap. 16. problem. 31. 32. 33. &c? Yea doth not *Escobar* positively maintaine that there is no command either divine or ecclesiastick for it? Hear himself, problem. 31. num. 181. Existimo (sayerh he,) nullum dari nec divinum nec ecclesiasticum preceptum confirmationis recipiende. That is, I judge that there is no command either of GOD, or of the Church to receive confirmation. A noble Sacrament, forsooth, which persons are not bound to receive, even when they have convenient opportunity for it, yet, lest he should seeme to be alone of this judgement, he cites for the same in his next probleme, num. 183. *Henriquez*, *Coninck*, *Lessius*,

254 *An Answer to the Jesuits tenth Paper.*

Tolet, Reginaldus, Ledesma, Vivaldus, Sayrus, Valentia, Bonasina, &c. It is also noted by Doctor Jeremy Taylor, in his little Treatise of Confirmation. sect. 1. pag. 10. that your *Missionary Jesuits*, who come hither to traffique in **BRITAIN E**, doe generally teach the same Doctrine to serve their own ends. Is this one of your *Mysteries of Jesuitisme*, to cry up and downe, to magnify and vilify the same thing; as it serves your interest?

The second pretended *Sacrament* which I shall examine is your *Penance*. The necessity of the Grace and Duty of *Repentance*, we **PROTESTANTS** doe unanimously acknowledge, and that much more then you *Romanists*, as I shewed in my *eight paper*. But the proper *Sacramentaliz* of it we justly deny, and are hereunto induced upon many accounts; For first, you *Romanists* cannot agree among your selves concerning the matter and forme, or the outward signe of this pretended *Sacrament*. For albeir your *Bellarmino* is bold to affirme, lib. 1. de penitentia, cap. 18. that your Authors doe agree *summo consensu*, with a full harmony, that the *Sacrament of Penance* doth consist both in the *Sacerdotal absolution*, and in the confession, contrition, and satisfaction of the delinquent. Yet your *Cardinal de Lugo*, tract. de penitentia, disp. 12. sect. 2. num. 11. reckons forth six different opinions among you. I touch but some few. Your *Durand*, in 4 sent. distinct. 16. qu. 1. n. 4. maintaines the *Sacrament of Penance*, to consist only in the delinquents confession, and the *Priests absolution* excluding contrition and satisfaction. *Scotus*, *Majors* and *Gabriel* cited by *Carleton*, tom. 2. theol. schol. disp. 85. sect. 1. num. 1. exclude not only contrition and satisfaction, but also confession, and hold the *Sacrament* only to consist in the *Priests absolution*. But *Soto* as cited by the same *Carleton*, in the same place excludes the *Sacerdotal absolution*, from being a part of the *Sacrament*. Yea, your own *Councils* both of *Florence* and *Trent*, when they speake of contrition, confession, and satisfaction, as the matter of this *Sacrament*, seeme to speake very dubiously; for they say only that they are *quasi materia*, as it

were the matter thereof. And your own Authors use this as an argument, for Scots his opinion, that none of these three are truly parts of this Sacrament, as you will find in Conink, tom. 2. de sacram. disp. 4. dub. 4. num. 31. Ought you not to agree among your selves, before you so rigidly censure and anathematize others, for not receiving your Penance as a proper Gospel Sacrament? Secondly, I cannot find assigned by any of your Authors in this Sacrament, a substantial visible signe instituted by GOD in the Gospel. For neither confession of the delinquent, nor absolution of the Priest, are either substantial or visible, but audible signes. And as for satisfaction, sure I am, many of the things which your Church prescribes as satisfactions, were never of CHRISTs institution, and none of them were appointed to be satisfactorie to divine justice for sin in your Romish sense. Doth not your Rushworth in his Dial 3. sect. 3. reckon these as your chief satisfactions, viz praying to Saints, and for the Dead, keeping and reverencing pictures of Christ, and his Saints, and above all the presence of GOD in the B. Sacrament? Neither you nor any of your Party shall be able to prove a divine institution of any of these, not to speak now of other Popprys which in your Church are imposed as satisfactions. But to prevent your cavills concerning the last of these, I advertise you that PROTESTANTS doe not deny the real presence of Christ in the Eucharist, as your Romanists doe calumniouly traduce them. They acknowledge him to be most really present to the hearts of Believers. They only deny against you Romanists, a substitution of CHRISTs Body and Blood under the Accidents of Bread, so as his Body and Blood may be received into the mouthes and stomaches not only of Ungodly men, but also of Rats and other beasts. This therefore is it which you have to prove to be warranted by a divine testimony, and that religious reverence to thatransubstantiated presence was instituted by GOD, as a satisfaction for sinne to Divine justice: Which I suppose you will find to be a hard task. Yea, according to many of the chief Doctors of your Communion, satisfaction is so farre from being of the essence of this pretended Sacra-
ment

ment of Penance, that your Sacrament of Penance, may be in many cases without any Injunction of Satisfaction at all. So teacheth your Jesuit Escobar, lib. 17. Theol. Moral. Sect. 1. cap. 4. num. 30. &c. Where he also cites for it Suarez, Cajetan, Coninck, Fagundez. Whether then shall you runne to finde a visible signe? Except you take the finnes confessed, which ordinarily your Authors make to be the remote matter of this Sacrament? But were ever *signes*, signes of divine institution, to seal the promises of salvation? Sure *signes* are rather the Devils sacraments then GODS. These of your men that speake most Philosophically, say, that sins are signified by this Sacrament but in oblique, and therefore they cannot be that *signe* which is predicated of the Sacrament, in recto. Thirdly, is Repentance any peculiar Gospel institution since the Incarnation? Doe you not finde in David, contrition and confession? Did he not also receive absolution by Nathan the Prophet? Instance if you can an institution of CHRIST for your secret auricular confession, that pick-lock of Consciences? Where did ever CHRIST or his Apostles, impose a necessity of confessing all mortal sins (as your Romanists terme them,) how secret so ever to a Priest under the paine of eternal damnation, as your Council of Trent defynes sess. 14. c. in 6. & 7? Is not the *ius divinum* of the necessity of this confession, questioned by your own Authors particularly by Barneſius in his Catholico-Romanus Pacificus sect. 8. de penit. confess. & satisfact. Where speaking of this confession which the Church of Rome impositions, he sayeth *Non constat adhuc an iure divino debeat fieri*. That is, it is not yet certaine, if the necessity of this confession be warranted by a divine institution. He cites also many other Romish Doctors as maintaining the same. Know you not how your Authors altercat about these wants of absolution, which are pretended to be the forme of this Sacrament, according to your Council of Trent, sess. 14 cap. 3. *Ego te absolvo, &c.* Whether to the forme of this Sacrament, there be a necessity of the pronoun *Ego*? Or of the pronoun *Te*? Or of the particle *ab omnibus*? Or of the words *a peccatis tuis*? Or of the Invocation of the Trinitie, in nomine Patris Filii & Spiritus Sancti? Or whether the words may
not

not be pronounced in *deprecatory* termes thus, *absolvat te DEUS &c.* Let GOD *absolve* or *pardone* thee? Are you not thrown upon these, and many more perplexities, (of which I leave you to receive a brief sūme from *Escobar, lib. 14 Theol. Moral. cap. 6. probl. 41. &c.*) by your coyning *Sacraments* without a divine *Institution*? As for *Satisfactions* in your *Romish* sense, they are greatly *Injurious* to the compleat satisfaction of JESUS CHRIST, whose Blood cleanseth us from all our sinnes, 1. John 1. 7. Hence was that of *Ambrose* on *Luke 22.* speaking of *Peters* mourning for his denyall, *lachrymas ejus lego, satisfactionem non lego.* I read of his teares but not of his satisfaction. And besides your *Satisfactions*, are ordinarily performed, according to your present *Romish* discipline after *absolution*, and so cannot belong to the essence of this pretended sacrament. This made *Petrus de Osma* as your *Cardinal de Lugo* reports *sect. cit. num. 42.* to assert, that satisfaction should be ended before *absolution*. But for that his assertion as *Lugo* testifies, your *Pope Sixtus* the fourth issued forth a Bull against him. Yet they who have any tolerable knowledge of the *Ancient* discipline, cannot but know that the *disciplinary* satisfactions then used, (which were vastly different from your *Romish* satisfactions at this day,) were ordinarily closed before *absolution*, except it were in the case of sicknesse when they despaired of the persons recovery, as *Bellarmino* himself is constrained to acknowledge, *lib. 4. de penit. cap. 5.* But for a larger Confirmation of this, I shall remit you to *Spal. lib. 5. de Repub. Eccles. cap. 7. num. 49. &c.* And *cap. 8. num. 10. 11. &c.* Have you not here a new specimen of your *Romish* innovations.

As to your pretended *Sacrament* of *Marriage*, you may first take another view of your intestine Debates, how you are divyded among your selves, concerning the matter, forme, and minister thereof. *Victorinus* in his additions to *Tolet, lib. 7. de instruit. sacerdot. cap. 6.* matters up your Authors into foure distinct parties and opinions. *Aegidius, Comink, tom. 2. de sacram. disp. 24. dub. 3.* distributes them into six sundry classes, *Vasq. tom. 4. in 3. part. tract. de matrimonio sacram. disp. 3. capp. 1. 2. 3. 4. 5.* numbers no lesse then

nine different *Sects* among you as to this one particular. Is this your *Papal* unity, whereof you use to glory? Neither can you allege that this is only a *School-nicety*, about which you are thus broken. Are not your *Sacraments* points of faith with you? And doe you not all acknowledge, that there is nothing more essentiall to *Sacraments* then the *matter* and *forme* thereof? When therefore your greatest *Rabbi's* are so divyded among themselves, that what one affirms another confutes, is it not a strong *presumption* that there is no true assignable *matter* and *forme* of this pretended *Sacrament*, & consequently that there is no proper *Sacrament* of *Marriage* at all? Neither are your *privat Doctors* only, at a losse in this point, but also your *Infalible Oracles*, I meane your *Popes* and *Councils*. For your *Pope Eugenius the fourth*, in *Decreto ad instructionem Armenorum*, (which is reckoned by your *Romanists*, as a *Decree* of the *Council of Florence*,) takes upon him to determine the *matter* and *forme* of all the rest of your pretended *Sacraments*. But when he comes to this of *matrimony* there is nothing but deep silence as to the *matter* and *forme* thereof. Hence your famous *Bishop of the Canary's*, *Melchior Canus*, lib. 8. loc. com. cap. 5. professes concerning your *Romish Divines*. *In materia* (sayeth he,) *& forma hujus sacramenti statuenda, adeo sunt inconstantes & varii, adeo incerti & ambigui, ut ineptus futurus sit qui in tanta illorum varietate & discrepantia rem aliquam certam, constantem & exploratam conetur efficere.* That is, *Romish Divines* are so uncertaine, unconstant and divided among themselves concerning the *matter* and *forme* of *Matrimonie*, that (in *Melchior Canus* his judgement,) they are fooles who would attempt to determine any thing certainly therein. And among other reasons of this his assertion, he brings that which I have been hinting at, *Concilium ceritè Florentinum* (sayeth he,) *de materia, forma, ministro matrimonii præstitit nihil. Id quod sine dubio faceret cum hoc in cæteris omnibus Ecclesie Sacramentis fecisset, si de iis rebus videret quippiam esse à Theologis, in schola definitum.* The sense hereof is, *The Council of Florence hath determined nothing concerning the matter and forme, or minister of the*
Sacrament,

Sacrament of Matrimonie, which the Council would not have neglected, having passed sentence concerning the matter and forme of other Sacraments, but that they saw nothing concluded among Divines concerning this matter. Secondly, I might here give an account how weakly, yea how ludibriously your chief Champion Bellarmine behaves himself in this matter. For lib. 1. de matrimonii sacramento, cap. 6. he distinguisheth two states of the Sacrament of Marriage, one, when it is in fieri, in doing, another when it is in facto, done, taking for granted that the Sacrament of Marriage continues after it is solemnized, as long as the married couple doe live. This being premised, he affirms, that while this pretended Sacrament is in fieri, or in doing, the matter and forme thereof consists in the Words whereby the Parties doe expresse their mutual consent, and that the parties themselves are the ministers who clebrat this Sacrament. And if you ask how the Words of the married couple can be both the matter and forme, it is answered, the expreffion, as first uttered by one of the Parties, is the matter, and as afterwards uttered by the other Party, is the forme. So Victorellus a famous Romish Doctor in his Additions to Tolet, de instruct. sacerdos. lib. 7. cap. 6. expounds your Cardinals opinion, for I confesse his words, as to this, have need of a commentary. But if you speake of the Sacrament in facto, or after it is done, then (sayeth Bellarmine,) the Bodies or Persons of the Married couple are the matter, not only circa quam, about which the Sacrament is conversant, but also ex qua, or the visible signe, which intrinsically constitutes the Sacrament, and in this case he makes the forme to consist in the words of the Parties, and so still he concludes the Parties to be the Ministers of this Sacrament. Thus your Cardinal. But ought he not to have brought some Arguments to confirme his assertions, especially the point being so much controverted? Is his teste me ipso, confirmatiō enough? Must not the doctrine be very absurd for which so skilled a sophister could not devise one paralogism? Indeed in his next cap. he is very fervēt in impugning Melchior Canus opiniō; but in cap. 6. wher he lays down his own opinion, he brings not one Argumēt to confirm it. It is easier I confess for Sophisters to

impugne their Neighbours fancy, then solidly to confirme their own. Are not all *Bellarmins* notions as to this particular, confuted by his own fellow *Jesuits*, though for reverence to his Eminency, *suppresso nomine*. Is not the first rejected by *Vasquez* *disp. cit. cap. 2. num. 9. & 10.* with a *Nungam mihi placuit*, I never loved (sayeth *Vasquez*,) that opinion which made the *matter* of this Sacrament the exprellion of consent, as given first by one of the Parties, and the *forme* the like exprellion as afterwards given by the other Partie, for then (sayeth *Vasquez*,) if both should signify their consent at once, there should be a Sacrament without either *matter* or *forme*. The other notion of making the Bodies of the Parties, the *materia ex qua*, is zealously confuted by *Coninck*, *dub. cit. num. 31.* as repugnant to the nature of all contracts, and he shoves that the Bodies of the Parties, may well be the *materia circa quam*, but cannot be the *materia ex qua*, or that which constitutes the contract. Yea as he goes on to confute this Whimsy, he distroyes the foundation of all *Bellarmines* discourse, concerning the *two states of Matrimonie*, as being repugnant to the common opinion of your own Divines, *qui communiter docent omnia sacramenta excepta Eucharistia consistere in actione transiente*, That all sacraments except the eucharist, doe consist in a transient action, and that they doe not endure but in the time of the celebration. Beside these impugnations from his own fellow *Jesuits*, let me but desire sober Persons to consider if it be probable that in a Sacrament the visible signe, the Persons receiving, and the Minister of the Sacrament shall be one and the same thing: Yet this must be if the Persons married, be both the *matter* of the Sacrament and also the minister, as *Bellarmino* affirms. Or can there be a parallel found where that which was both the *matter* and *forme* of a Sacrament in one instant, becomes only the *forme* in the next? The words of the Parties according to *Bellarmino*, are both *matter* and *forme* when it is *in fieri*, and only the *forme* *in facto*. Doth not *Bellarmino* dreames make of Marriage two Sacraments, the one *in fieri* and the other *in facto*, differing specifically in their essentials: For the Bodies of the Parties which are made the *matter in facto*, are specifically distinct from the words which

which were the *matter in fieri*. Is there not here a Myserie feigned in *Marriage*, beyond what you *Romanists* fancie in the *Eucharist*? For though you imagine the Sacrament of the *Eucharist* to continue *extra usum*, yet you doe not diversifie the *matter* and the *forme* of the Sacrament. But here *Bellarmino* would make a new transmutation, I had almost said *Transubstantiation*, of that which was both Matter and Forme into the Forme alone, and of that which was only *materia circa quam*, into the *materia ex qua*. I am irked to insilt further in the refutation of this reasonlesse *Romanick* fancie. Yet I cannot let passe *Egidius Coninck's* notion, whereby he thinks to escape the rocks, upon which other of his fellowes have split. He therefore asserts, that the words or signes, whereby the Parties doe expresse their mutuall consent, to be both Matter and Forme, yet not as *Victorellus* expounded *Bellarmins* meaning. But (sayeth he,) the words of the Parties may be conceived, either as a *mutual tradition* of the Parties to one another, & thus they are the *matter* of the Sacrament; or as they are a *mutual acceptation of the tradition* made one by another, and thus they are the *forme*. This notion I finde likewise improven by divers others, *Becan, Bone Spei, &c.* And perhaps some favorite of *Bellarmins*, would in this sense expound his affirming the words of the Parties, whereby they expresse their mutual consent to be the *matter* of the Sacrament, *in fieri*. But graunt he had meant so, yet it would advantage him nothing; for this likewise is another cobweb of a *Jesuits* braine. For a proper *Sacrament* (as I held out before,) must be a *substantiall signe instituted by GOD* (since the *Incarnation*, and recorded in the *Gospel, &c.* Now can words of the Parties, in what ever notion they be taken be *visible signes*? Or are they *substantiall signes*? Or such signes as may be fitly termed *Elements*? Were the words of the Parties instituted by GOD in the *Gospel*, and recorded there to be both Matter and Forme of this Sacrament? Let all your *Jesuits* try there *Acumen*, in producing such an *Institution* from the *Gospel*. If they cannot, then sure *Matrimony* is no such Sacrament, as *Baptism* and the *LORDS-Supper*, (whose *matter* and *forme* can be shewed from the *Gospel*,) which is all that

PROTESTANTS doe affirme. Had there been any solid stufte among you, would we not have found it in these your chief Champions? But the man I find among you dealing most ingeniously, is your great School-man *Durand*, in 4. *sent. dist.* 26. *quest.* 3. *num.* 15. where he positively sayes, *Matrimonium non esse Sacramentum, strictly & proprie dictum, sicut alia Sacramenta* *nova legis*, or, *That Marriage is not a Sacrament, strictly and properly so called, as other Sacraments of the Gospel are.* This was plaine truth, but because it savoured so much of that which you call PROTESTANCY, or Calvinisme, therefore your Cardinal *Tolet*, *lib.* 7. *de Instruct. Sacerdot.* *cap.* 5. *num.* 1. stigmatizeth this doctrine of *Durand* as hereticall. Is this the best entertainment of plaine truth among you *Jesuits*, when it doth not sute with your *Romish* interest? But Thirdly, *Sacraments* are peculiar to the Church, and these of which we debate are peculiar to the Gospel-Church. But *Marriage* is among *Heathens*, and was of old in the *Jewish Church*. If you say, that *Marriage* in the Gospel-Church is only a *Sacrament*, and not without it. It will concerne you to prove that assertion, and particularly, to shew how *Marriage* in the Gospel-Church is a *Sacrament*, and yet was not one in the *Jewish Church*. Are you not here againe piteously broken among your selves? Some, as *Alphonsus à Castro, adversus haeres.* *lib.* 11. *tit.* *nuptia.* *haeres.* 3. and others maintaining, that *Marriage* was instituted as a *Sacrament* from the beginning of the World, (and if so, then it is no proper Gospel-Sacrament,) others againe affirming, that *Marriage* was only instituted as a *Sacrament* under the Gospel. But they could never produce to this day a solid ground for that *Sacramental* institution, under the Gospel. But of this, and many other considerable breaches among your selves, concerning your pretended *Sacrament* of *Marriage*, I leave you to receive information from our learned Country man, *Doctor JOHN FORBES*, in his *Instruct. historico-theol.* *lib.* 9. *cap.* 8. §. 30. &c. But I cannot but take some notice of the absurd and impious differences, which your Authors make betwixt

Marriage

Marriage as in the Gospel-Church, and Marriage not only as among Heathens and Infidels, but also as it was of old in the Jewish Church, thereby to advance Marriage, now under the Gospel, to the dignity of a Sacrament. Cardinal, Tolet, lib. 7. de instruct. Sacerdot. cap. 5. num. 2. mentions three differences betwixt them, viz. First, That Marriage in the Christian Church, is a Sacrament, not so among either Jewes or Heathens. But all see that to be a begging of the question, therefore I let it goe. Secondly, That Marriage in the Gospel Church conferrs grace, *ex opere operato*. And Thirdly, That in the Gospel Church, *actus conjugalís est meritorius*, the conjugal act. (They who are acquaint with your Iesuit Dialect, will understand his meaning, I am ashamed to make it plainer,) Is meritorious, not so among Heathens, or ancient Jewes. These things the Iesuit boldly asserts, but doth not once offer a probation for them. They might be solidly confuted, (but that I doubt I be already guilty of too too much prolixity,) by all the Arguments which our Divines bring against your *opus operatum* in the general, and against your doctrine of Merite, all which hold, a Fortiori, in this particular. Hither if in any case I may apply that saying,

O Spes fallaces Meritis considerare vanis !

I shall only desire you, if you dare owne these impious positions of your fellow Iesuit, to try how you can bring any shadow of reason why Marriage doth conferre grace, *ex opere operato* ? Or why conjugal acts are meritorious, now among Christians, and not of old among believing Jewes ? Are Christians now in a state of Grace, so were believing Jewes ? Have Christians now a respect to the ends why Marriage was instituted, so had believing Jewes ? Where then is the difference as to the specificall nature of the ordinance then & now ? But Fourthly, If Marriage be a proper Gospel Sacrament, how are your Priests interdyted from it ? Doth one Sacrament render persons incapable of another ? How did Siricius and Innocent the first, Bishops of Rome, passe such an impious glosse (if the Decretals ascribed to them be genuin) upon that text
Rom.

Rom. 8. 8. *They that are in the flesh cannot please GOD:* As if persons in a married estate could not please GOD, because they are in the flesh? If this glosse were true, marriage were so farre from conferring grace *Ex opere operato*, and conjugall acts so farre from being meritorious, that they should rather put a person in a state of enmity against GOD, which to affirme, sayes the *Apostle*, 1. Tim. 4. 1. 3. *Were a doctrine of Devils.* Fifthly, how can it be made out, that Marriage is appointed of GOD as a Seal of the Covenant of Grace, or promises of Salvation? Doth not your own *Cassander* affirme, that your *Master of sentences Lombard*, denyeth Marriage to conferre Grace, which you *Romanists* require as necessary to the nature of a proper Gospel Sacrament? Sixthly and Lastly, doth not your great *Cajetan* teach, that from Eph. 5. 32. (Which yet is the only Scripture, that can be pretended to favour your Sacrament of Marriage,) It cannot be solidly concluded, that Marriage is a proper Sacrament? *Non habes* (sayeth *Cajetan* on the place,) *ex hoc loco, prudens lector a Paulo coniugium esse Sacramentum:* But of this point I suppose enough.

Shall I here give you a touch of your *extreme Unction*? And First, though your *Councill of Trent* have defined, *Sess. 7. can. 1. That every Sacrament of the New Testament was instituted by Christ himself*, yet many of your chief Doctors have denied that *extreme Unction* was instituted by Christ, such as *Hugo de sancto victore*, *Lombard*, *Bonaventure*, *Alensis*, *Altriodorensis*, as is testified by your *Jesuit Suarez*, tom. 4. in 3 part. *diff. 39. sect. 2. num. 1.* Consequently, if that opinion of these your great Doctors hold, *Extreme unction* can be no proper Sacrament of the New Testament. But Secondly, where have you warrant from the Scripture, that the matter of this Sacrament must be Oyle Olive consecrated by a Bishop? Or that seven parts of the body should be anointed therewith, *viz. Eyes, Ears, Nose, Mouth, Hands, Feet, and Reins*? Or that the Forme of this Sacrament should be these words which you use, *viz. Per istam unctionem, Et suam piissimam misericordiam indulgeat tibi Dominus quicquid deliquisti per visum, &c.* All which are determined by your *Pope Eugenius* the fourth, in that alleged Decree of the *Council of Florence* for the

the instruction of the *Armenians*; Or that this *Unction* as so administered, is a *Seal* of the Covenant of Grace, and perpetually to endure in the Christian Church? If you essay to prove all these, you may find it a difficult work. *Thirdly*, might I not here give an account of your altercations among your selves, concerning this pretended *Sacrament*, as whether it be necessary to this *Sacrament*, that the Oyle be consecrated by a *Bishop*, or that the body be anoynted in all the fore-mentioned parts, which your *Pope Eugenius* the fourth hath specified? Whether the words must be pronounced *Depræcativè*, or whether they might be used *Indicativè*, according to that which your *Authors* call the *Ambrosian Forme*? *Ungote oleo in nomine Patris*, &c. Yea, is it not debated among you, whether there be any command at all for receiving this pretended *Sacrament* of *Extreme Unction*? Are not the greatest part of your *Doctors* for the *Negative*? Hear your own *Suarez*, tom. 4. in 3. part. disp. 44. sect. 1. num. 2. *Communis* (sayeth he,) *opinio est nullum esse affirmativum præceptum de suscipiendo hoc sacramento, etiam in extremo vitæ discrimine.* That is, *It is the common opinion of the Romish Divines, that there is no positive precept obliging persons to receive this sacrament of extreme unction, even when they are in the most extreme hazard of death.* A noble *Sacrament* indeed, which by the confession of your own *Romanists*, ye are tyed by no command of *GOD* to receive. The same is granted by your *Romish Doctors*, concerning all your five controverted *Sacraments*, except *Penance*. That there is no positive command of *GOD* to receive any of them. Whence I argue thus. There are positive precepts in the holy Scripture for receiving *Baptism* and the *LORDS-Supper*, but there is no positive precept of *GOD*, either in or out of Scripture, for receiving *four* at least of your *Sacraments*; viz. *Confirmation*, *Marriage*, *extreme Unction*, and *Ordination*; as is confessed by your own *Romanists*. Therefore, these *four* at least are no such *Sacraments*, as *Baptism* and the *Lords-Supper*. And though your interest and *Commodum Curie*, induces you to assert a necessity of *Penance*, (for thereby you make your selves *Masters*, both of *Purses* and *Consciences*, and privie to all *Secrets*,) yet try when you will, you

266 *An Answer to the Iesuits tenth Paper.*

will be as little able solidly to prove a positive command of GOD for Penance, in your *Romish sense*, and as it is practised among you, as for any of the other four. And consequently, none of these your *five Sacraments* is *sub precepto*, and therefore none of them are such *Sacraments*, as are *BAPTISME* and the *LORDS SUPPER*; which is that which *PROTESTANTS* meane, when they affirme that there be *only two properly so called Sacraments of the New Testament*. Fourthly, not only have our *Divines* proven, that the *two places of Scripture* which *Romanists* deprave for this pretended *Sacrament*, viz, *Marke*, 6. 13. and *Iames* 5. 14. 15. make nothing for you: But also eminent *Authors* among your selves have done the same. The first place your great *Champion Bellarmine*, *lib. de Extrem. Unct. cap. 2.* denyes, to hold out any *Sacrament*, and urges no few *Arguments* for that purpose. *Iansenius Gandavenfis in Concord. Evang. cap. 55:* is of the same judgement, as also *Agidius, Coninck*, tom: 2. de *sacram. disp. 19. dub. 1. num. 3.* so likewise *Suarez, Cornelius a Lapide, Carleton, &c.* As for the other place, your great *Cardinal Cajetan*, is as expresse in denying, that any solid ground for your *Sacrament*, of *Extreme Unction*, can be drawn from the words of the *Apostle Iames*. Hear himself on the chap. 5. of *Iames*, *Nec ex verbis* (sayeth he,) *nec ex effectu verba hac loquuntur de Sacramentali Unctione, sed magis de Unctione quam instituit Dominus in Evangelio à Discipulis exercendam in agros.* And thereafter, the *Cardinal* brings diverse *Arguments* to prove this his *Affertion*. If it be true, (as certaine it is,) which *Bellarmino* and many other *Romish Doctors* have affirmed, that the *Unction* spoken of by *Marke*, is not a proper *Sacrament*; then neither is the *Unction* spoken of by *Iames* a proper *Sacrament*. For both are one, as not only our *Divines* have proven, by comparing the places, and answering the *Arguments* brought by *Bellarmino* to diversifie them, but also the same is acknowledged both by *Beda, Theophylact, OEcumenius*, as testifyeth your *Iesuit Bocan. part. 4. theol. scholast. tract. de sacram. cap. 27. quæst. 1.*

num. 2. & likewise by many *Romish Doctors* cited by a *Lapide*, *Comment. on Marke* 6. 13. I shall only mention your famous *Jesuit Maldonat*, on that same place, who falls very sharplie upon them who would understand them of different *Unctions*. I adde fifthly, that learned *PROTESTANTS* have demonstrated, that the *Unction* spoken of by *Marke* and *James*, were in order to a miraculous healing of diseased persons. On this account learned *Chamier*, lib. 4. de sacram. cap. 18. §. 8. spared not to call it, *miraculosum & extraordinarium Sacramentum*. A kinde of miraculous and extraordinary Sacrament, And *Calvine*, comment. in *Iacob* cap. 5. calls it *Symbolum temporale*, a temporarie Symbole, which was made use of in the *Primitive Church*, so long as these gifts of healing continued. But these having long agoe ceased by the confession of all, *Recedente gratia recedit & disciplina*, The grace departing, there is no more use of the ceremony. I know your *Romanists* have some cavills, by which they labour at least to pervert that place of *James*, in favour of your pretended Sacrament of *Extreme Unction*. Should I now insist in examining them, this Paper would swell to a nimious bignesse, and I confesse it hath already grown beyond my expectation. Let it therefore suffice to advertise you, that all these your Cavills are abundantly confuted to my hand by *Chamier*, lib. 4. de sacram. N. T. capp. 18. 19. By *Doctor Fulk*, in his confutation of the *Rhemists* notes, on *James*. 5. 14. and by other *PROTESTANT Authours*. So that, if in your Reply you repeat to me these old cavils, and doe not confute the answers given to them by our *Authors*, you will discover your self to be a superficially Theologue and unable to dive to the bottome of the Controversy. To summe up all therefore, this your greasy *Unction* as now it is gene about in your Church, hath no Scriptural foundation, but it seemes to have too great resemblance to the practise of the *Heracleonita*, a kind of *Hereticks* sprung from the *Valentinians*, of whome *Austine* writes in his Booke, ad *Quod vult Deum*, cap. 16. Something also not unlike to this, *Irenaeus* testifies concerning the *Valentinians* themselves, lib. 1. con. haer. cap. 18.

And so much of your *Extreme Unction*.

Now it remains, that I take some notice *Lastly* of your pretended *Sacrament of Ordination*. Know therefore, that we PROTESTANTS, doe cordially acknowledge, that *Ordination* ought to be observed in the Church. Yea, learned Calvin, lib. 4. *Instit. cap. 14. §. 20.* admits that in a large sense, it may be termed a *Sacrament*. So likewise have other our *Divines*, as did *Austin* of old, lib. 2. *contra Epist. Parmeniani cap. 13.* and other *Ancients*. Yet Calvin in the place quoted, justly denyes as doe other reformed *Divines*, that it ought to be reckoned among *ordinarie* and properly so called *Sacraments*, *Inter ordinaria sacramenta* (sayeth Calvin,) *non numero*. I shall desire you but to take notice of the ensuing *Considerations*. And First, how pitiously are your *Authors* broken among themselves, concerning the matter or visible signe of this pretended *Sacrament*? You may take an account of this, from your Jesuit *Becan*, part. 4. the 11. schol. tract. de *sacram. cap. 26. quæst. 4.* Where first he brings in *Dominicus à Soto*, and *Valentia*, affirming that the porrection of the instruments, as of a *Plater* with *Bread*, and *Cup* with *Wine*, in the ordination of a *Presbyter*, to be the only essential matter of ordination. Then *Petrus à Soto*, *Ledesma*, *Bellarmino*, & *Henriquez*, asserting both the *Porrection* of instruments, and also *Imposition* of hands, to be the essential parts of ordination. But lastly, *Becan* himself affirms only *Imposition* of hands, to be the essential matter of this pretended *Sacrament*. and that the *Porrection* of the instruments is accidental thereto. This is another specimen of your *Papal Unity*. Doe you not perceive this fatality attending you, that where you divide from us, there you also divide among your selves. Secondly therefore, I would ask what you really make the visible signe in this *Sacrament*? Is it only the *Porrection* of the instruments, of which alone your *Pope Eugenius* the fourth speakes, in that pretended *Decree* of the *Council of Florence*? Or is it only the *Imposition* of hands, or both? Not the first, for there can be no evidence of a divine institution thereof, nor doth Scripture make mention of any such *Porrection* of instruments, as is well observed by your own Jesuit *Becan*. Nor the second, for *Imposition* of hands is a rite and

and action of the ordainer, but no substantiall Element, such as is requisite to the nature of a Sacrament : And besides according to your Authours, it is common to other Sacraments, such as Confirmation, and Extreme Unction. How then can it be the sole and peculiar sign in this Sacrament ? Neither the third, for the arguments which prove that the matter of this pretended Sacrament can be neither of these separately, prove also, that it cannot consist in both conjunctly. The prescription of the instruments cannot be the matter of this Sacrament, either in part or whole, as not being of a divine institution; neither Imposition, of hands as being no substantial Element. Thirdly, that which your Pope Eugenius the fourth, gives out as the forme of this Sacrament, or words to be pronounced, were never of divine institution. The words he speaks of at the ordaining of Presbyters are these, *Accipite potestatem offerendi Sacrificium in Ecclesia pro Vivis & Mortuis*. Where have you a divine institution for these words ? Nay, they are manifestly repugnant to the Scriptures of GOD, for they suppose Ministers to be Sacrificers of a proper propitiatory sacrifice, for the sins of Living and Dead. The absurdity whereof, and repugnancy to the Scriptures, might be demonstrated by many Arguments, if by digressing to that Controversie, I should not be longer entangled then at present is convenient. Fourthly, you will find it hard, to prove that Ordination is a seal of the promises of eternal Salvation. It is indeed a Seal of vocation to such an office, not of a right to eternal life. Fifthly, Ordination is peculiar to one Rank of men in the Church, But when our Divines deny it to be a proper Sacrament of the Gospel, they require to the nature of a proper Sacrament, as Doctor FORBES holds forth, in his *Instruct. Historico-Theol. lib. 9. cap. 1. §. 27*. That it be, *Commune omnibus faderatis, quos neque etas neque exigens in gratia progressus, vel aliqua Physica incongruitas, vel nondum peracta penitentia impedit*. That is, That it be common to all within the bond of the Covenant, who are not impeded either by age, or by guilt-nesse or some Physical incongruity. Therefore Ordination, from which the greater part of believing Christians are excluded, (though upon none of these accounts,) can be no Sacrament in that sense in which

it is denied by PROTESTANTS. Sixty, by Ordination with you men are rendered incapable of *Marriage*, which also according to you is another *Sacrament*. Strange *Sacraments* whereof the one doeth incapacitat to partake of the other. But lastly, what should I here insist upon the *facruidity* of this pretended *Sacrament* of Ordination, how it hath begotten to you as learned *Calvins* expresseth it. lib. 4. institut. cap. 19. §. 22. *septem Sacramentula*, seven other petty *Sacraments*? Doe you not subdivide your Ordination into seven kinds, viz. Ordination of *Priests*, *Deacons*, *Subdeacons*, *Exorcists*, *Door-keepers*, *Readers*, *Acolytes*? Yea doe not some of you reckon out eight kinde of orders, some nine, some ten; as testifies your Jesuit *Fornarius*, de *sacram. ordinis* cap. 1. num. 3. If all these be *Sacraments*, have you not a goodly number of *Sacraments*? Where have you a *divyne institution* for all these, yea for the first seven or eight? Or for the *Symbols* you use in conferring these orders? Are you agreed among your selves, how many of these are *Sacraments*, and whether any of these, or how many of them be proper *species* of the *Sacramēt* of Order? If these of them be proper *species*, which your *Coninck* supposes *disp. 20. dub. 7. num. 51.* will not the number of your *Sacramēts* be much encreased above a *septenarie*, if you divide them into *species specialissimas*? But a more full account of the *Vertigo*, wherewith your *Authors* are smitten in this matter, may be had in *Chamier* lib. 4. de *sacram. N. T.* cap. 23. and in *Doctor FORBES*, his *Instruct. historico-theol.* lib. 9. cap. 7.

Perhaps I have expatiated on these particulars too farre, I shall now leave you to examine seven other *Sacraments*, (as a learned *Author* termes them,) or rather *Mysteries* of iniquity, which *Doctor Beard* in his *Retractive from Paperie*, hath charged upon your Church, viz. *Turpitudinem*, *Impietatem*, *Falsitatem*, *Novitatem*, *Idololatriam*, *Scripturarum Vituperationem*, & *Ignorantie Defensionem*. That is, *Turpitude*, *Impiety*, *Falshood*, *Novelty*, *Idolatrie*, *Reproaching of the Scriptures*, and *Patrocinie of Ignorance*. How justly these are charged upon your Church, I leave you to receive:

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an account from the learned Authour throughout the forecited *Traſſat.*

I ſhut up this whole diſcourſe, concerning the number of Sacraments, with two teſtimonies from your famous *Caffander*, in *Conſult. art 13. de Numero Sacramentorum*, which I ſuppoſe may ſtop the mouths of your *Romaniſts*, and if you would lay aſide a contending Humor, might doe much to put a period to this *Queſtion*. His firſt teſtimony is this, *In hoc certè controverſia nulla eſt, duo eſſe præcipua ſalutis noſtræ Sacramenta, quomodo loquuntur Rupertus Tuitienſis, & Hugo de Sancto Victore, nempe ſacrum Baptiſma, & Sacramentũ Corporis, & Sanguinis Domini.* That is, *There is no controverſie concerning this, that there be two chief Sacraments of our Salvation, as Rupertus Tuitienſis, and Hugo de Sancto Victore doe ſpeake, namely, holy Baptiſme, and the Sacrament of the Body and Blood of the LORD.* The other teſtimony of *Caffander* followes a little after, thus, *Et de his quoque ſeptem Sacramentis certum eſt: ne ipſos quidem ſcholæſticos exiſtimaviſſe omnia æque proprie Sacramenta vocari.* That is, *Concerning the ſeven much talked of Sacraments, it is certaine (ſayeth Caffander,) that the ſchool-men themſelves never eſteemed them all alike properly ſo called Sacraments.* What can I, or an indifferent Reader conclude from theſe teſtimonies of *Caffander*, but that you *Romaniſts* are convinced in your own conſciences, that there are no other ordinances which may be termed Sacraments in that ſtrict notion wherein Baptiſme and the Lords Supper may, which is that which *PROTESTANTS* affirme.

Yet that you may remember, that you are not liberated from your old taſk, but remain where ye were at the transmission of your firſt Paper to me, I ſubjoyne againe the confutation of all your ten Papers in theſe two words.

Nego Minorem, Or, Nego Concluſionem.

Iohn Menzeis.

Auguſtin. lib. 2. de Bapt. conſ. Donat. cap. 5. Aliquid aliter ſupere

sapere quam se res habet humana tentatio est. Nimis autem amando sententiam suam, vel invidendo melioribus usque ad praevidenda communionis & condendi Schismatis vel Hæresis Sacrilegium pervenire, Diabolica præsumptio est. In nullo autem aliter sapere quam se res habet Angelica perfectio est. Qui igitur homines sumus & spe Angeli sumus, quibus aequales in Resurrectione futuri sumus, quamdiu perfectionem Angeli non habemus, præsumptionem Diaboli non habeamus.

F I N I S.

ERRATA.

Page 5. Lin. 24. Read *Heretick*, page 8. lin. 11. R. *Negative*, pag. 10. lin. 1. R. *Ecclesiam*, pag. 51. lin. 32. r. would, pag. 55. lin. 34. r. *Ecclesia*, pag. 91. lin. 11. r. necessity, pag. 100. lin. 13. r. supernatural, pag. 129. lin. 24. r. figment, pag. 135. lin. 8. *adde*, to be, pag. 142. lin. 9. r. onely, pag. 145. lin. 26. r. young Boyes and, pag. 182. lin. 19. r. for, pag. 183. lin. 21. r. edition, pag. 200. lin. 23. *adde*, it, ibid. lin. 33. r. virulent, pag. 215. lin. 11. r. conformity, pag. 227. lin. 4. r. yet, pag. 230. lin. 22. r. *nesaria*, pag. 241. lin. 11. r. our, pag. 248. lin. 27. r. in his time, for, many time, pag. 251. lin. 27. r. *Signo*, pag. 256. lin. 25. r. *jure*, pag. 260. lin. 1. r. fancy, pag. 262. lin. 13. r. suite.

The rest of the *Esop's* are humbly referred to the correction of the discreet READER. As for the *Jesuits* papers, the *Original Copies* transmitted by him to me were so full of grosse errors, that I could not undertake the correction of them. But of his papers a further account may be had in the *Epistle to the READER*.

